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Church Management

November 1957

Volume XXXIV Number 2

Seasonal Emphases—
Thanksgiving

Thanksgiving in a Time of Insecurity
David H. C. Read

Mayflower I and II
Frank Ballard

Christmas

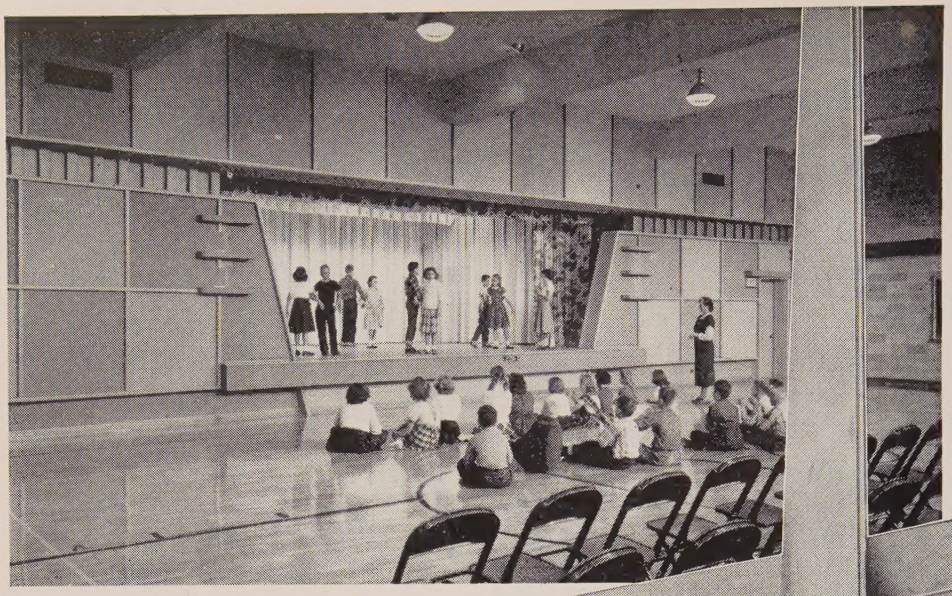
Incense Owns a Deity Nigh
Roy A. Pearson

Candlelight Services

Meditations

Poetry

Church Administrators Organize
William H. Leach



Above:
Hyde Park School, Waukegan, Illinois. Architects, Ganster & Hennighausen, Waukegan. Photo by Bill Hedrich, Hedrich-Blessing, Chicago.

Below:
Commercial High School, North Chicago, Ill. Architect, Warren S. Holmes Co., Lansing, Mich. Photo by Hube Henry, Hedrich-Blessing, Chicago.

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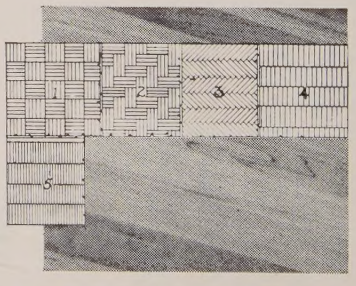

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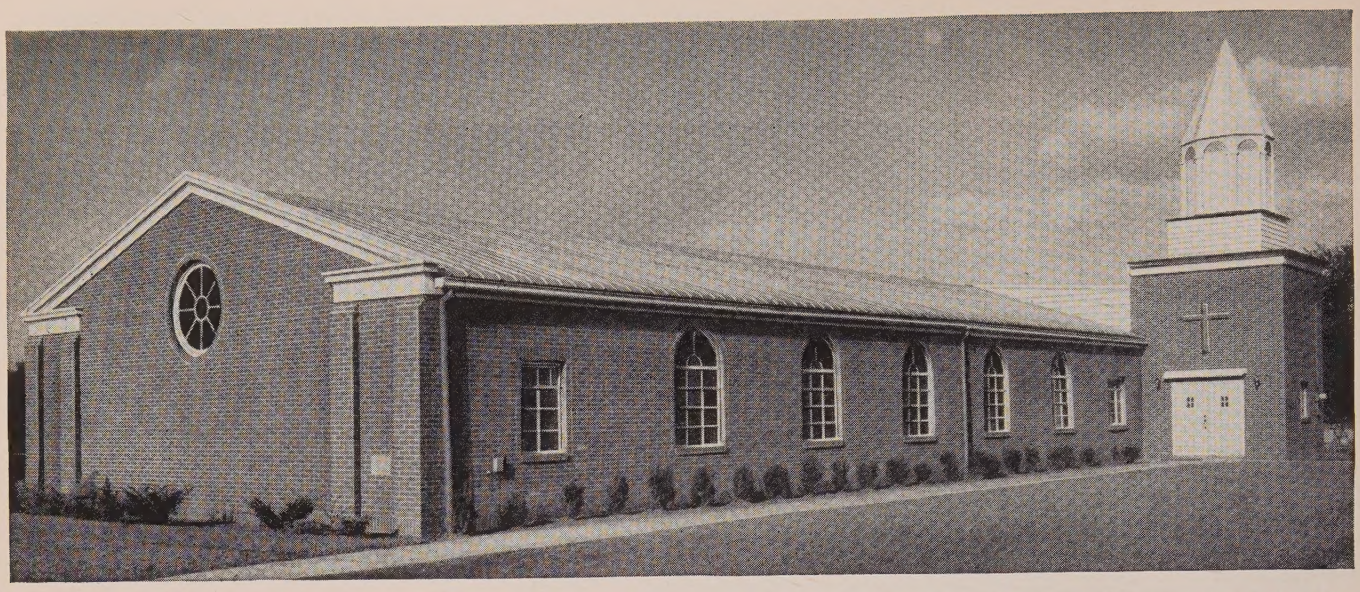

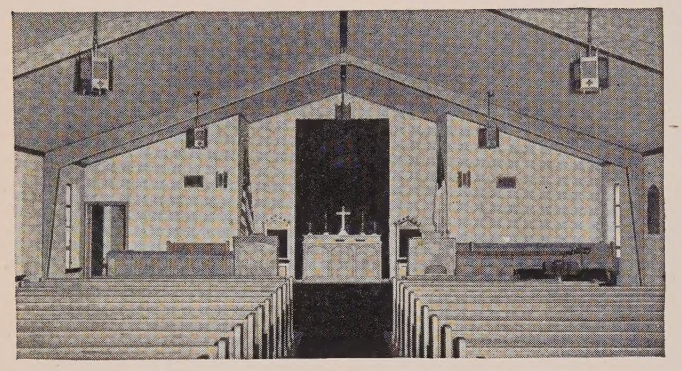

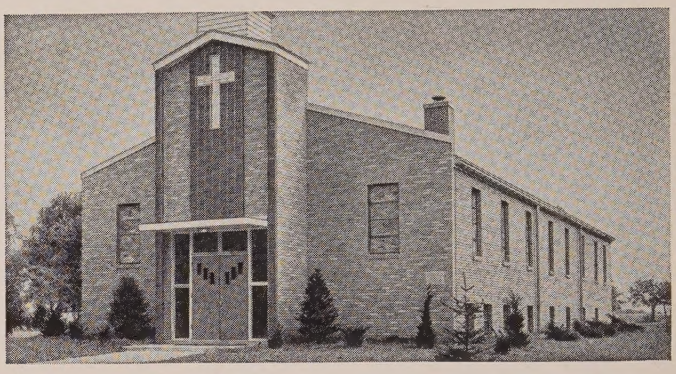

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Published monthly at 1900 Euclid Avenue, Cleveland 15, Ohio. Second class mail privileges authorized at the Post Office at Cleveland, Ohio with an additional entry at Seymour, Indiana.

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Editorial, Advertising, and **Subscription** offices, 1900 Euclid Avenue, Cleveland 15, Ohio. Phone: MAin 1-9199.

Business Office, 65 Broad Street, Rochester 14, New York. Phone: BAker 5-7142.

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Boston 8: Clarence L. Morton, 294 Washington Street, LIberty 2-8538.
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New York 3: Porter Wylie & Co., 114 East 13th Street, GRamercy 5-3581.

Member:
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Subscription Rate

Price per copy 30c except July issue which is $1.00. United States, one year $3.00, two years $5.00, three years $7.00. Canada—one year $4.00, two years $7.00, U. S. Funds. Foreign, one year $5.00, two years $8.00, U. S. Funds.

Change of Address

Always give both old and new addresses when requesting change for mailing.

Manuscripts

The editors will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unacceptable manuscripts will be returned if accompanied by return postage.

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Printed by the Graessle-Mercer Company, Seymour, Indiana.

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11

Circle No. 4 on card insert

They Say; What Say They? Let Them Say

Prophecy

Dear Sir:

. . . I suggest that you take a look sometime at Volume I, Number one (*Church Management,* October 1924). . . . I well remember the Cokesbury advertisement on the back cover. The events of the subsequent years have certainly confirmed some of the statements made in that advertisement.

Pat Beaird
Executive Vice-President
Abingdon Press
Nashville, Tennessee

(Editor's note: The Cokesbury Press mentioned in Mr. Beaird's letter subsequently became Abingdon-Cokesbury Press and now is Abingdon Press. Below is a reproduction of the back page of *Church Management,* October 1924, the first issue mentioned in the letter)

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Cokesbury Press has faith in Church Management. It will contribute a page advertisement in each issue to news of the latest books and church supplies that come from its presses.

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Ministerial Oddities collected by Thomas H. Warner

Dr. Theodore Parker once said: "Alas for that man who consents to think one thing in his closet and preach another in his pulpit. God shall judge him in mercy, not man in his wrath. But over his study and over his pulpit might be writ 'emptiness.' On his canonical robes, on his forehead and right hand 'deceit, deceit.'"

* * *

In his sermon "The Greatest Fight in the World" Charles Haddon Spurgeon said: "I have heard concerning a certain cautious minister that he was asked by a hearer, "What is your view of the atonement?' He answered, 'My dear sir, that is just what I have never told to anybody, and you are not going to get it out of me.'

"I am afraid that it is with some as it was with a preacher in one of the towns of a southern state in America. He had taught his people that the world was as flat as a pancake, and that the sun goes round it every day. This part of his teaching we do not receive, but certain persons had done so, and one of them going to a schoolmaster with his boy asked, 'Do you teach the children that the world is round or flat?' The schoolmaster cautiously answered, 'Yes.' The inquirer was puzzled, but asked for a clearer answer. 'Do you teach your children that the world is round or flat?' Then the American dominie answered, 'That depends upon the opinions of the parents.'

"I suspect that even in Great Britain, in some few cases, a good deal depends upon the leaning of the leading deacon, or the principle subscriber, or the gilded youth in the congregation. If it be so, the crime is loathsome."

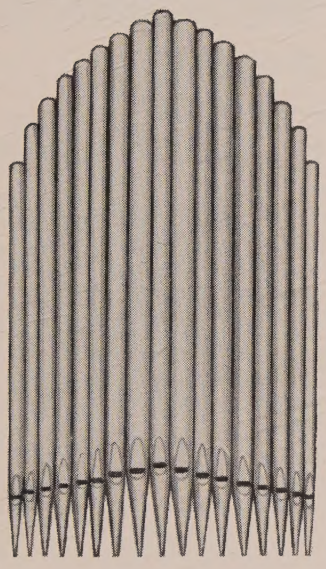
* * *

Gipsy Smith was conducting an evangelistic campaign in Chicago. Each day the evangelist was preceded by a Chicago preacher, who took half the time.

Near the close of the week Gipsy Smith came forward holding a bundle of letters. "These," he said, "are protests from some of you who think I ought to occupy all of this brief noon hour. Do you know why I have insisted on your own preachers dividing the time? First, because the Lord did not send me over here to commit suicide. Second, and chiefly, I wanted you to know that if you will support your own preachers as loyally and as enthusiastically as you do me, and as you have just supported this man, you will not have to send to England for a gipsy to preach the gospel."

* * *

JACK OF ALL TRADES



In the presentation of electronic instruments today, a great deal of emphasis is invariably placed on "variety". *The promise* of tonal variety and gadgets often becomes so intriguing to prospective purchasers, that *the main question* remains dormant until after the organ is bought and paid for, namely . . .

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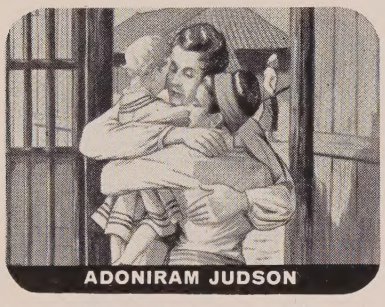

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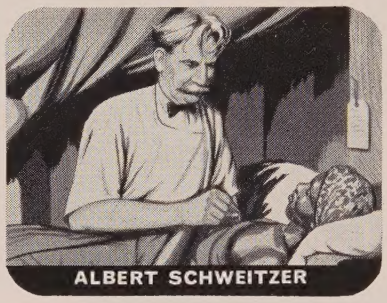

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

You Supply the Text

Twice recently I have seen and heard, on television, two individuals who have insisted that the Bible condemns the integration of races in the public schools. First, it was the Grand Kleagle, or grand something, of the Ku Klux Klan, who was being interviewed by Mike Wallace.

"Can you give me the Bible references?" asked Mike.

"I can't right now," was the answer, "but I have heard them and know that they are in the Bible."

The second instance was in an interview with a high school student who had walked out of the Central High School of Little Rock, Arkansas, because Negroes were enrolled. A reporter asked just why he was opposed to the integration.

"I just don't think it is right," said the lad. "Then, I know that the Bible says it is wrong."

"Just where does the Bible say that?" the reporter asked.

"I don't know where but I know that is what it says."

Now this writer has read the Bible for many years. We don't confess to remember every verse, but neither do we remember any verse which says that God does not approve of racial integration.

Among our readers are Christians on both sides of this controversy. Some of them doubtless know of such references. We wish they would send them to us so we may publish them. Write a simple explanation if you wish, but don't make it too long. The editors' shears are sharp.

There will be other readers who will want to send in references which will show that in the sight of God all races are equal and that he has made of one blood all nations of the world. All right, send them in. We will give space to them. It won't hurt any of us to read Bible passages which perhaps we have missed.

It is not argument we want. We are not asking for your ideas on segregation. What we are seeking are Bible references which bear on the subject. These will make something new in correspondence columns. Instead of controversy and rationalizations, we want textual facts.

Church Mergers at the Local Level

A layman has complained that he lost his interest in church mergers because they never reached down to the grass roots.

"Take my own situation," he said. "I belonged to the Evangelical Church. At the next corner was a Reformed Church. The two denominations united. Now we have two Evangelical and Reformed Churches."

The criticism is justified. The ecumenical movement has been an academic one. There have been conferences for world order. The layman hears about these high level conferences but knows little about them. He is anxious for some kind of conference which will remove competition in his local community—competition between two Christian churches, sometimes between two which bear the same denominational title.

Twenty years ago the Congregational Churches merged with the Christian Churches. The denominational name became Congregational-Christian Church. It is very seldom that I see a Congregational Church which has changed its publicized name to Congregational-Christian. I think that more of the Christian have added the "Congregational" to their names, but that should be investigated further.

The merger of the Reformed Church in the United States with the Evangelical Church has been very successful; yet the criticism of the layman mentioned above has some merit. The Evangelical-United Brethren merger moves so cautiously that though it was consummated more than ten years ago some conferences are still classifying their ministerial members as United Brethren or Evangelical.

The Methodist merger, consummated in the late thirties, tops all other mergers to date. *The Year Book of the Churches for 1939* credits the Methodist Episcopal Church with 24,295 churches; the Methodist Episcopal Church, South, with 16,320 churches; and the Methodist Protestant Church, with 2111 churches. The total of the three denominations which united was 42,726 churches. A report on the number of churches in the new denomination in 1945 showed 41,067. Here is a shrinkage of 1659 which may be explained by local mergers.

But it all goes to show that mergers affect the top more than the roots. Perhaps the discussions of the next decade will get to the practical problems of the local parish.

Our Cover

The artist who has supplied us with the cover drawing is Miss Gedge Harmon. Spread throughout this special Christmas issue are other drawings by the same artist. The cover is "The Incarnation" and contains symbols of that divine event, the ray of light, the dove, the child, the mother and the lamb.

Abuses of Ecclesiastical Power

One group participating in the Oberlin Conference of Faith and Order studied the criticism that centralization required by church unity would bring further abuses of ecclesiastical power. The committee under the leadership of Truman Douglass, a strong exponent of the Congregational-Evangelical and Reformed merger, sought to allay these fears.

According to a release from the World Council of Churches:

> **Effective church power in America depends largely on voluntary consent and support of the constituency no matter what authority and power is assigned to a particular office by constitution or canon law, the report declared.**
>
> **Let an ecclesiastical official discipline a clergyman more popular than himself in the church and community and see what effective power is.**

There are hundreds of ministers who know the answer to this one. The report has a vision of a bishop visiting the community and holding a public hearing on the offensive minister. Things like that do not happen every day. The discipline of offending clergymen, today, is handled in a much more quiet manner. In Methodist churches it is handled by the bishop with his committee who make assignments for the next year. In churches where the local parish calls its minister the discipline is applied through the method of withholding endorsement when the minister seeks a promotion which he thinks is deserved.

Open threats are a thing of the past, and court proceedings are not too many. The minister who does not conform doesn't get the axe; he gets the slender needle which is most effective in quieting his voice and placing him in an economic strait jacket.

Of course, there are still instances when the ecclesiastical does become visible. Take the case of Holy Trinity Episcopal Church of Brooklyn Heights. The Bishop of Long Island seemed to have considerable power even though the rector enjoyed the confidence of the congregation.

Ecclesiastical power is still something to cope with.

Introduction to a Scottish Church

Charles L. Zorbough, at one time a minister of Cleveland, Ohio, now deceased, is the source of the following story. On a visit to Scotland he was invited to preach in one of the churches of that country. It was his first experience in a Scottish church, and he was anxious to get the reactions to his presentation. At the close of the service he went to the vestry where the session lined up to greet him.

The greetings were very formal. In fact, he began to think that his sermon had not been well received. Each man as he came along would offer his hand and say:

"Good morning, Mr. Zorbough."

Then he would pass on.

One young man in the ranks had a pleasant smile. His grasp was more firm and his word of welcome had more warmth. He said:

"Good morning, Mr. Zorbough. Not such a bad sermon."

But darkness again settled as the next elder had his say. He gave this word:

"Good morning, Mr. Zorbough. That is our young elder, Mr. MacDonald. Not a bad lad; much too enthusiastic."

Prayers of the Moment

Readers of *Church Management* for the past two years will recall that some time ago we asked for your cooperation in sending to us prayers which had been offered at times of tragedy, or upon special occasions. We published a number of these in the magazine, and are now offering them in book form. These are prayers which, in most cases, were offered spontaneously, and then recalled at a later date and recorded. They have an immediacy about them which is inspiring and which may assist the minister in preparing himself for the emergencies and special occasions of his life as a pastor and bishop of souls.

(see page 57)

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"We like your work. The subscribers to Riple Visitor are well pleased."—Dr. H. Otho Blackburn, Indianapolis, Ind.

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"We are constantly receiving compliments on the general appearance of Brethren Tidings. Pastors of other churches are asking for information regarding The National Religious Press. We are very proud of our parish paper. We appreciate your good workmanship."—Rev. Donald L. Robinson, Wilmington, Delaware.

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"As a result of publishing The St. John's Visitor, we have had an increase in attendance at our church services of about 200%. All our church members are enthusiastic about our magazine."—H. R. Burge, Pastor, Alcoa, Tenn.

"We appreciate your excellent work on This Is Our Church. We were especially delighted with the fine way you set up the first page of the last issue."—Mrs. Harry P. Sweitzer, First Presbyterian Church, Grand Forks, North Dakota.

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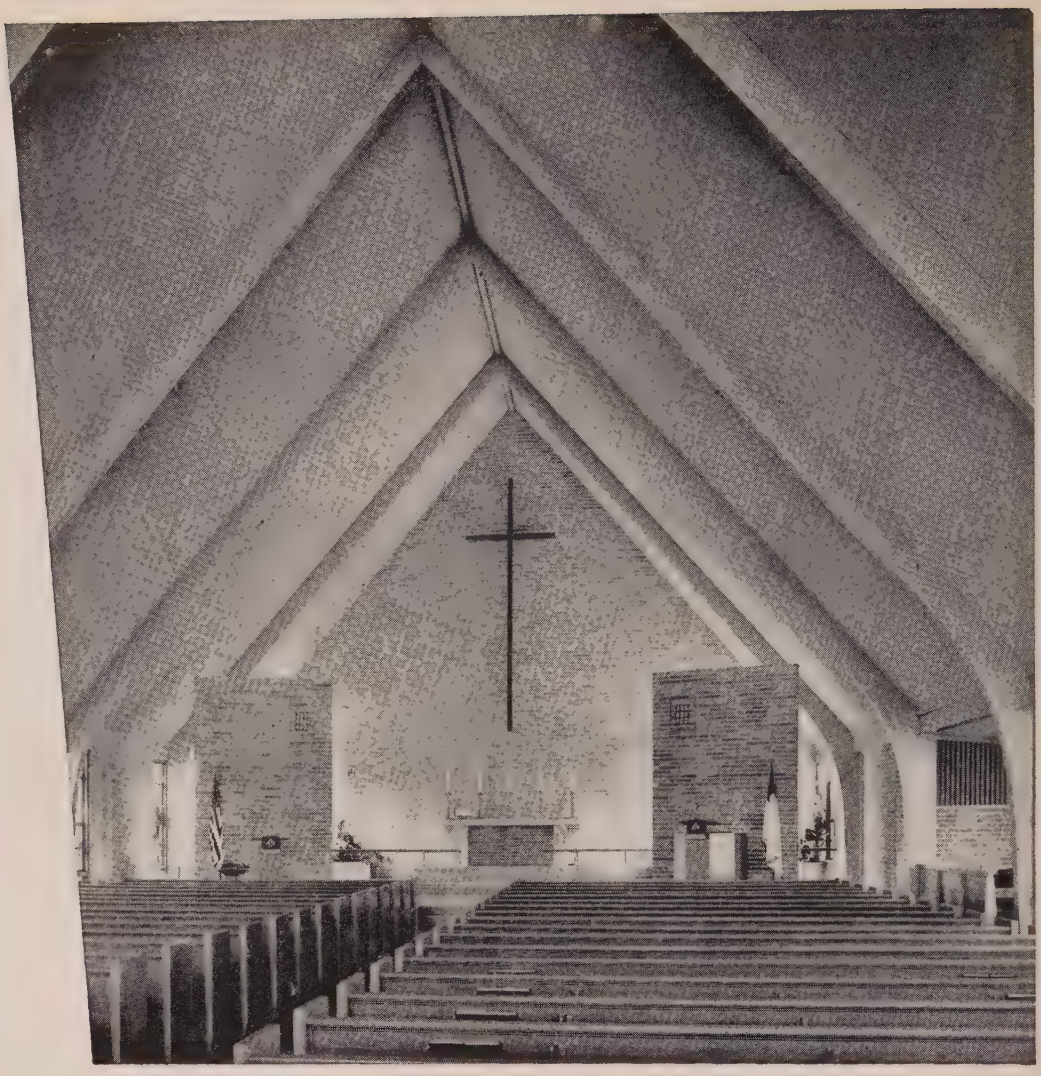

Concordia Lutheran Church, San Antonio, Texas, is 44′ x 117′-5″ plus wing for sacristy, organ and choir. Construction is concrete slab and beam foundation on fill. Ceiling is sprayed-on acoustical plaster; heating is by warm air; nave lighting is on rheostat.

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"Christian people ought not to be overwhelmed by this new feeling of insecurity. We should have known it before—known that men and women at all times are vulnerable beings, exposed to all kinds of dangers, and preserved only by the providence and mercy of God."

Thanksgiving in a Time of Insecurity

David H. C. Read

You and I have been brought up under a great delusion. We have been born into an artificial, technical world—a very remarkable world where nature has been tamed, and made to supply us with an infinite variety of food and clothing and accommodation and means of travel. By a miracle of human cooperation the necessities and many of the luxuries of life have been put at our disposal. I come down to breakfast and pour myself out a cup of coffee. There it is—quite simple: but how does it come about? The coffee was bought in a shop, and the act of buying involves the use of money and therefore the whole financial system of modern man. But how did the coffee come to the shop? Through a complicated commercial system of supply, and by a system of transport over land and sea involving the cooperation of thousands of laborers, clerks, engineers, drivers, sailors, dockers, and others. And behind them lay the work of planters and pickers about whose life we know practically nothing. The moment I add cream to the coffee another vast system of human cooperation is involved, going back in the end to the birth of a calf in some part of the state. I stretch out my hand for a piece of bread—and another army of human ingenuity has been at work from the moment that a farm-labourer dropped some seed into the ground. That is how we live—every moment of the day drawing on the products of our technical civilization.

And our delusion consists in this: that we imagine that this state of affairs is natural and permanent; that shops, and water-pipes, and electricity-lines, and and plumbing and beds and carpets are our birth-right. They may not have been in the beginning, but they are now, and ever shall be, world without end. We take for granted a world where everything is "laid on." Food, clothing, education, health services, transport are now said to be "laid on"—conveying the impression of a society where everything comes through a tap. I remember remarking this modern expression first on joining the army, and the slight surprise I felt when a C.O. said to me: "Chaplain, we've got a service laid on for Sunday morning." Even the worship of God apparently can be laid on, delivered through a pipe for our convenience.

But this world where everything is laid on is not the real world at all. I am not despising for a moment the achievements of modern civilization. (A new kind of hypocrite is the man who composes a violent attack on modern inventions on his typewriter, and then drives in a car to deliver it on the radio.) I simply want to emphasize that our modern way of life, our complicated technical society has screened us from the basic truth of our precarious position on this planet and our utter dependence upon God.

A Sense of Insecurity

That is why I have taken a word from Jeremiah, a writer who lived in a more primitive society, who lived nearer to nature and real human nature, and for whom little was laid on. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." You can't help feeling as you read the Old Testament that the people who lived then

were conscious in a way that we are not of the insecurity of our tenure on earth. Floods and earthquakes, famine and pestilence seemed to be always just around the corner, and time and again they looked at one another in relief and awe saying: "It is of the Lord's mercies that we are not consumed."

It was the same in the earlier days of the church. Men and women lived in the shadow of "the terror by night, the arrow that flieth by day, the pestilence that walketh in darkness, and the destruction that wasteth at noonday." Again and again this sense of danger is reflected in their prayers. "Good Lord deliver us" is the theme. "Protect us;" Help us;" "Save us." If you read the prayers and sermons of our forefathers at the time of the Reformation you will find that they too had the sense of walking on thin ice, dependent from day to day, from hour to hour on the sustaining hand of God.

The present sense of insecurity which haunts ordinary people is not a new burden laid specially on this generation. The only thing new about it is that it is based on a new and horrible power now within man's grasp—the power to lay civilization in ruins more speedily and totally than ever could be dreamed of before. But Christian people ought not to be overwhelmed by this new feeling of insecurity. We should have known it before—known that men and women at all times are vulnerable beings, exposed to all kinds of dangers, and preserved only by the providence and mercy of God. "It is of his mercy that we are not consumed." Perhaps the new fear that lies upon mankind is God's way of awaking us from the delusion that our modern civilization is the secure foundation, the rock on which we can rest our hopes.

Dependence on God

We need to recover that sense of utter dependence upon God which we find in every book of the Bible, and in the lives of all great Christians. We have to learn to rely finally on nothing but God, and his mercy. And that's not easy. For we've got into the habit as a nation of thinking that reliance upon God is a kind of last resort. When we are called to a national day of prayer a kind of shudder goes through us as if things must have come to a pretty pass if such drastic steps are taken. We pray to God, both as a community and as individuals, when we are in a jam and can think of no way out. It is good that we should pray then, but we must remember that emergency religion has its limitations. You are not likely to have a strong and sure sense of God's mercy in a crisis if you have left him out of account in the normal run of life. We need to be in training in our religion as in any other human activity. And that training consists in a habitual, regular remembrance of our dependence upon God. "It is of his mercy

that we are not consumed, because his compassions fail not. They are new every morning." "New every morning." Isn't that a bracing truth to get hold of? The kind of training I referred to might well consist for us in a daily remembrance as we get up in the morning that our life, our health, our affairs, our friends our concerns and worries are in the hands of God.

Worship

Another way of remembering our dependence upon God is the habit of regular worship when we come together as a family of men, women and children, and commit ourselves to God in prayer and adoration. It is our way of saying: "O God, there is so much to distract and confuse us during the week we want to pause for a while and remember that we belong to thee, and that from day to day it is of thy mercy that we are not consumed." And sometimes it is helpful for us to link our worship to some special instance of our dependence upon God. What better occasion is there than that of the harvest? For the harvest speaks the universal language of man's need. There may be a vast difference in agricultural method from the mechanized harvesters of to-day back to the time when Ruth gleaned in the fields of Boaz—but the method is irrelevant, the harvest is still the harvest, the annual bounty yielded by mother earth to her children.

The Harvest

Another symptom of awaking from our delusion about modern society is that we have again become conscious of the harvest. Harvests are in the news: they are not just the subject of songs and paintings and poems. Throughout the world men and women anxiously await news of the harvest for upon it depends quite literally their daily bread. It is coming home to the most city-bred among us that we cannot take for granted that there will always be food in the shops or in the larder. A harvest-failure on a world scale; the cutting off of our own supplies of wheat; a breakdown in the delicate mechanism of distribution and we should know hunger —not the petty discomfort of short rations, but hunger, starvation. Therefore this day we come with sober gratitude, into the church of God and give thanks, "for it is of his mercy that we are not consumed."

Dr. Read is a native Scot, a graduate of New College, Edinburgh, and currently the minister of the Madison Avenue Presbyterian Church, New York. His experience for five years as a prisoner of war in Germany make accompanying article of uncommon interest.

Jesus' Dependence

I have spoken of the need to remember our dependence upon God. I hardly need to remind Christian people that this spirit utterly possessed our Lord. He was very much aware of the importance of daily bread—there would never be much to spare in the larder at Nazareth when he was a boy—and he taught us to pray for it. And he was much concerned with the way men should live together and share the gifts of God in peace. But he never for a moment forgot his Father in heaven who fed the ravens and clothed the lily. His utter dependence upon God gave him that serene and confident attitude to the dangers of this world which he is able to bestow on his loyal followers. And with it all there went a sense of gratitude and joy. To realize our dependence upon God is a solemn thing but not a sad one. The writer of the Lamentations has brought us a glorious text but the rest of his book makes pretty dismal reading. He knew nothing of Jesus Christ and we are entitled to read his words in the light of the Gospel and the spirit of Christian thankfulness. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness"—therefore we give our happy thanks to God.

Do you say grace in your house? I suppose it is a habit that has largely died out, as it ought to if it be a mere formality. But, whether we do or not, are we truly thankful? Do we honestly remember that it is of the Lord's mercies that we have this food; that it's not because we are more worthy people that we have more to eat than our brethren in many countries; that what we push aside to-day we might yearn for in a future day of need? We can show our gratitude not only in words—and why shouldn't we say our own private grace for every good thing God gives us, not only food, but homes, and beautiful countryside, and every happy experience? —but also in caring for the needs of others who have not been so fortunate as we. That is why from our churches there go out parcels of food and clothing

(turn to page 59)

Mayflower I *and* II

Frank H. Ballard

"The similarities are superficial, the differences fundamental."

One of the disadvantages of writing for an American publication is that subjects which are topical here may be merely historical when the reader's eye rests upon them. Usually this may matter little, because the subjects I select have, I hope, more than a passing significance. And perhaps if from the point of view of a journalist this article seems somewhat out of date, from the point of view of regular *Church Management* readers it will seem as timely as it does to me as I set down these words.

It may be worth while to start by explaining that we in England have just passed Whitsuntide and Trinity Sunday. They are both seasons of great possibilities for the preacher. The young man not long out of a theological seminary may be excused if he feels that the subjects they open are so vast that he hardly knows where to start. The man of long experience, such as I can claim to be, may also be daunted by mystery, but he feels that there are truths of practical value that demand attention, however ineloquent his treatment of them may be.

The classical passage for Whitsunday is, of course, the second chapter of Acts. But the more carefully the New Testament is read the more it is seen to be full of Holy Spirit. Suggestive texts arise everywhere, especially perhaps in the writings of Saint Paul. The one that commended itself to me for the morning sermon was the characteristic and fathomless saying in II Corinthians 3:17, "Where the Spirit of the Lord is there is liberty." It reminds me of the saying of my director of studies here in Cambridge many years ago when I said I was going on holiday with the family of one of the most profound and suggestive theologians of the period. "Oh," he said, "what a privilege to be able to listen to the *obiter dicta* of D....." I can imagine that being said with tremendous emphasis to Timothy and Luke and Silas and many other young men who traveled with Paul. I imagine that in his conversation, even more than in his writing, pearls were continually dropping from the apostle's lips and starting lines of thought in the minds of those who heard.

I shall not give you here and now the sermon I preached on Paul's experience of the Spirit of the Lord and the kind of liberty into which he was led. Nor shall I expatiate on the possiblities that opened out before me as I realized that the great revivals and reformations of the Christian Church have been inspired by men who had been baptized by the Holy Spirit. Men like Saint Francis of Assisi and Martin Luther and John Wesley were really emancipators, freeing the mind and spirit of man from serfdom and superstition, from ignorance and legalism and formalism, into the glorious liberty of the sons of God. I saw before me not a sermon but a whole series that if handled with imagination and enthusiasm should rouse even the most lethargic of congregations to new faith and Christian enterprise.

Dr. Ballard, whose articles have appeared frequently in te columns of **Church Management**, writes from Linton, Cambridgeshire, England.

But, as so often happens, my mind was diverted. I found myself reading in paper after paper the story of Mayflower II and the welcome extended to her at Plymouth, Massachusetts, and elsewhere. Here, too, was something to set the mind careening over large areas. I began to think of articles that had appeared in English journals about the building of that little ship which, as far as possible, was to be a replica of Mayflower I. I remembered broadcasts I had heard describing the leave-taking from the Devonshire Plymouth, and how from time to time news had filtered through about the voyage, the storms and the calms, the food that was eaten, and the morale that was maintained. It has all been so

well publicized here, and I imagine in the United States, that it is pointless to repeat the story again. My readers will remember how everything possible had been done to recall the intrepid Pilgrims of the seventeenth century. It was what the journalists call "a good story," and they saw to it that it lost nothing in the telling.

Yet as I considered it I realized that in spite of all their details and all their purple patches they had left out the things that mattered most. They had left out almost entirely Mayflower I, why she sailed, what was done when first the Pilgrim fathers landed upon Plymouth Rock, and what the cumulative results of the venture of faith have been up to the present time. They told us about the seventeenth century costumes, but no paper that I have seen has drawn a contrast between John Carver and Commander Villiers; between the company of 100 (or was it 102?) determined people who quietly slipped out of Plymouth Sound and the feted crew who were given official farewell by civic dignitaries; between the isolation and fears of William Bradford and his surviving comrades and the vociferous cheers and feasting that awaited the men of 1957 on the other side. One has only set down facts like these to realize that the similarities are superficial, the differences fundamental. Mayflower II might trust in sails and not steam, but she kept in touch with England and America by wireless sets of which the Pilgrim fathers had not dreamed. And how natural that the differences were there when we remember that the voyage of 1620 was a great adventure of faith opening up new eras in human history while that of 1957 was essentially a celebration of the past.

So much has been said about the recent celebrations and so little about the intrepid pioneers that even in a paper like *Church Management* it may be well to repeat some of the outstanding facts about the men of 1620.

Profoundly Religious

First, they were profoundly religious people. That may be true of the crew of Mayflower II, but I have seen no suggestion of it. Nowhere have I seen reference to prayer meetings or faith in Providence. I believe that somewhere it was stated that an old big Bible was taken on board, but we are not told that anyone opened it or sought guidance from it.

Is not this the fundamental difference between the seventeenth century and today? In some ways life is better now. Few of us would care to go back to Puritan conditions. But religion is not the center of thought and activity that it was then. With all their faults, and they had many, Roundheads and Cavaliers alike, though not in just the same way, were Christian believers. Cromwell with his military duties was just as much a man of God as Baxter with his sermons. Even in the frivolous times of Charles II the churches were well attended, and such a man as Pepys appreciated a good sermon. As for the leading Puritans, they were engaged in one of the greatest of all revolutions—from convention to experience, from talk about God to knowledge of him. They varied much, from moderate Episcopalians on the one hand to Quakers on the other, but they agreed in this, that the disciples of Jesus Christ must get behind ecclesiastical routine to spiritual reality. They sought not the show-of-things in worship or in government, but truth itself. They talked to one another quite freely about God and the life of the Spirit, and were not content with forms and ceremonies, liturgies and systems. They wanted to be able to say with Job, "I have heard of thee with the hearing of the ear, but now mine eye seeth thee." Some were too iconoclastic. They sacrificed as useless much that common humanity needs, but even where they failed it was a glorious failure.

It is not like that today. Seafarers do not usually hold services of thanksgiving directly when they set foot on shore. We don't wrestle with God in prayer for guidance. We have drifted into a secular age. Many no longer believe in God. Even those of us who do tend to leave him at the circumference. Even those who regularly attend religious services—nay, let us be frank—many who conduct public worship are more concerned with their own beliefs and judgments than with divine succor. We have come to trust our own initiative more than the grace of God. That, surely, is the fundamental difference between the seventeenth and twentieth centuries, and quiet thought about the two Mayflowers helps us to see it clearly.

Misrepresentation

Sometimes we are told, even by people who ought to know better, that the Puritans of the seventeenth century were a gloomy people incapable of enjoying or creating beautiful things, incapable of humor and laughter and amusement. Years ago when one of my sons attended one of the best schools in this country, he brought home a book that had been commended by his history master. When I examined it, especially the section on Puritanism, I was shocked. In my judgment it was not history but caricature. It left the impression that of all the miserable hypocrites who had borne the name of Christians the Puritans of the classical period were the worst. The book is no longer in my possession so I cannot quote from it, but I was horrified when I thought how prejudice was thus carried from generation to generation. These men, it is true, believed that life had a serious purpose, that time and talent were not to be frittered away, that waste was sinful. Some of them, no doubt, took their fears of frivolity to extremes and frowned upon pleasures they should have enjoyed. But to represent them as indifferent, if not actually hostile, to art and poetry and music is an old story invented for party purposes and disproved long ago. We will not claim for them perfection, or anything near it; but they are a type sadly lacking in the world today and willfully to misrepresent them is an offense not easy to tolerate.

Love of Liberty

That schoolboy book was emphatic enough about the somber faces of the Pilgrim fathers and their friends. I do not remember that it had much to say about their love of liberty. Yet it was there in that very camp that the idea of freedom was developed, if not actually born. It sprang out of their study of the New Testament. They found it especially in Saint Paul, in his own emancipation from the fetters of legalism, in his sustained teaching that where the Spirit of the Lord is there is liberty, in his influence through the centuries. When instead of being a hunted minority they became a powerful majority, they did not always remember what they had learned in adversity. Yet it was with them that the idea of toleration took root and flourished. They did not believe in license. The idea that an imperfect man can do anything he likes was utterly repugnant to most of them. Freedom comes only by obedience to the highest law. They had come under the influence of Martin Luther, and especially his writings on the liberty of a Christian man; and while they wanted freedom in Church and State, they knew the difference between Christian liberty and mere waywardness.

That is why they sailed towards the New World. They could see no honorable place for themselves under the absolutism of King James, nor under the ecclesiastical narrowness of Archbishop Laud. Some of them had been religious refugees for years in Holland. They had enjoyed the spacious mind of John Robinson. They could not face the prospects of drilled existence in Stuart England. They were not rebels by nature, but they demanded freer air and larger vision, and determined to seek it across the Atlantic. They never quite reached the ideal, but out of their adventures have sprung many of the best things in modern democracy. How well we could do with more men of the same breed now that the world is threatened by dictators and autocrats of other kinds!

These words have been written with no desire to magnify the past or to belittle the present, but it is time someone tried to put both Mayflowers in perspective. There is a place for celebrations, and we who are the servants of the church should seek to make use of them. But, even with the powerful aid of the press, the radio, and television, they are not enough. All our efforts for freedom in the new perils will be frustrated without those great truths we are commissioned to proclaim, including this, that "where the Spirit of the Lord is there (and I would add *alone*) is liberty to be found."

As long as we have the capacity for wonder, we also have the capacity for refreshment.

Seized by Wonder

Donald F. Shaw

"And all who heard it wondered at what the shepherds told them."—Luke 2:18

There is something eternally fresh about Christmas. Year in and year out we hear the same words, sing the same carols, go the same rounds. One might think that the celebration would grow stale with the passing years—but it does not. Each year our children approach the season in eager anticipation—and so do the grownups if they have not wearied themselves with much busy-ness. There are those among us, to be sure, who view the celebration of Christmas as a chore. They are not to be scolded, but rather pitied, for they have not drunk at the springs of living water which refresh even amidst the most tiring of activities.

For Christmas, properly understood and appropriated, refreshes the spirit. It excites the imagination and breathes into life a new sense of well-being. It makes the old young in spirit, and extends to the heavy-laden a lightening hand. It moves the confused off of dead-center and releases new energy and gives new direction, making life less burdensome. It instills new purpose in him who has lost a reason for living. Once each year all of us—joyful or sad, credulous or doubting—are refreshed, even, it may be, in spite of ourselves.

Why is this so? Why are we lifted beyond ourselves? Is it not that we are seized by wonder? Luke tells us that all who heard the story told by the shepherds wondered—wondered not in the sense of questioned but wondered in the sense of awe. They could not understand it and they were struck with amazement.

For whatever reason we affect indifference or let false pride or sophistication rule our actions we may not be able to say. But Christmas seizes even the sophisticate and the cynic and the skeptic and, if only for a moment, implants in him that sense of wonder and awe and admiration which makes him, and us, forget tiredness and doubt and detachment and indifference and opens the mind and permits God to speak.

For the birth in Bethlehem of a child who was to upset the universe in the years of his maturity, who was to introduce a revolution in ethics and religious practices, should certainly make us sit up and take notice, and should make us wonder just why God so loved us that he caused this event to happen—why he loved us enough to inject the cause of our remaking. This is the message of Christmas, that God so loved us and so desired to help us and deliver us from our failures and shortcomings that he entered the life of men himself in the person of a man that by his example we might learn how to live more purposeful lives, that we might learn how to live in harmony with our fellow creatures and more in certainty of divine guidance and everlasting care.

When you think about that, and remember that it began in a stable at Bethlehem in the birth of a little child, are you not seized with wonder? Where does our pride and our satisfaction and our dependence on the glitter and the great fit into that? Are you not awed by the spectacle rather of time and eternity crossing paths?

We can't explain it all. Why should we? Isn't that the meaning of wonder? We are kept properly humble when we face the inexplicable at Christmas. That is the way God would have it. We understand little more of it than did the shepherds and those who heard the wondrous tale from the shepherds, and, because we fail to understand, Christmas will always be fresh to us. As long as we have the capacity for wonder, we also have the capacity for refreshment. Of such is the mysterious and wonderful will and way of God.

Incense Owns a Deity Nigh

Roy A. Pearson

My home is Persia. Mine is the land of the Caspian Sea and the Oman Gulf, and mine are the highlands rising up between the Tigris and the Indus. The Transcaucasian territories of the Soviet Union are my neighbors, and Turkey and Iraq have long been no more strange to me than Canada or Mexico to you.

Afghanistan, Baluchistan, Gedrosia—to you these probably are nothing but exotic names more redolent of medicines your doctor gives you in some time of illness than of lands that people live in, love, and sometimes die for. But to me they are the very bread of life, and as I think about them now, there come to mind again the memories that I shall cherish all my days. I remember Seistan in the east, the "Land of the Winds" where at the end of May the breezes start to blow and never stop until September has been put behind them. I remember spring on the high plateaus and the bright, clear skies of autumn when the air is dry and all the world seems good and glad. I remember days of walking by the Persian Gulf, and climbing up the swelling slopes of Ararat, and roaming through the lowland fields near Khuzistan. I remember the grapes and the apricots, the cherries and the peaches, and all the other sights and sounds which any man calls back to memory when, being far away, he thinks again about the land he loves beyond all other lands. There is a warmth within me as I think of Persia now, and I would that you might know her hills and valleys as I do myself; for you would love them, too.

But let that be enough about my native land for now. My name is Melchior. I was born at Cala Ataperistan, and I have often thought that from the moment of my birth my whole life must have been predestined as at last it came to be. Translated into English, Cala Ataperistan means "Castle of the Fire-Worshippers." Having come from priestly lineage, I found my thoughts from early childhood fastened often on the one almighty and eternal Spirit who created us, and always when I thought of Him, I thought of fire, too. Fire always seemed to struggle upward—straining, so I thought, to find its home again in him who gave it being at the first, to bear aloft the prayers of men and purge the world of all uncleanness. That was, I think, the reason why I loved the incense of the temples. Its quiet burning seemed to whisper of the God who hovered near the hearts of men, and every time its fragrance touched my nostrils, I felt as if the deity were telling me that he had not forgotten me and that he still was watching over me.

I said that I was born at Cala Ataperistan, and so I was, but at the age of twenty-three I took up residence at Saba. I was then a priest myself, and knowing of the priestly colony at Saba, I was eager to attach myself to it and learn from those more skilled than I the secrets which I longed so much to understand. That was in the years immediately prior to the birth of Jesus Christ in Bethlehem, and at that time the priests of Persia were not unlike the scientists today. They were men of social prominence and often had a rich abundance of the good things which the world provides. They probed the mysteries of all the earth around them, and frequently they turned their eyes to worlds beyond the earth and searched the stars for word of that which God intended for them.

Comradeship

To Saba, then, I went when I was twenty-three and there met Gaspar and Balthasar. They, too, had come to Saba in the quest for further knowledge, and though to some it seemed we were as different from one another as three men could ever be, for reasons which we neither knew nor really sought to know, we found each other's comradeship a pearl beyond all price. In daylight and in dark we spoke together of the God who veiled himself from human eyes; and what each thought, the others knew; and all of us were richer for the common store we shared as if it were the property of each of us alone. Gaspar was the optimist among us. The world, he said, was moving upward out of chaos. God was in command of everything, and one day he would send to earth a king to bring to pass the promised time of righteousness and peace and living kindness. Balthasar was the pessimist among us. He felt the misery of other men as if it were his own. He thought the world was slipping ever nearer ultimate catastrophe, and he saw no hope at all if God did not step in himself and set the earth aright. "Anybody else but God the world will put to death," Balthasar said. "Let a really good man come to earth, and men won't let him live. They will kill him." As for myself, I must have stood midway between the other two. I think I had a surer sense of God's indwelling presence than they had. I shared the confidence of Gaspar that God still held the reins of the restless horses of earth, but I shared as well the gloom of Balthasar when I tried to find some concrete evidence that he was intervening in the awful wickedness of man. But beneath our many points of difference there was one goal we sought together. We believed God *could* intervene to bring the world to truth and goodness, we *wanted* him to do so, and we kept ourselves eternally alert for signs that he was moving in among the sons of men.

The Rumor

It is not therefore strange that each of us had heard with faster beating hearts the spreading rumors of a king to be born in the west. Long years ago the Jews had

The Narrative of a Wise Man

spent their exile near us, and still our people talked of what the Jews had taught and told them. On some glad day, they said, on some glad but distant day a great deliverer would rise up in the west. Like his predecessor, Alexander, he would be a hero, and like Alexander he would be announced by portents in the heavens. A star would stand above him at his birth and with his coming would be ushered in the golden age of earth when all would be at peace and man would strive with man no longer.

In Preparation

With ever growing tension rumors of that kind swept about the lecture halls of Saba through the years which I was spending there, and when the older Magi even named the date on which the long-awaited star woud shine upon the saviour of all men, excitement reached a pitch beyond control. Time and time again we talked of it, Gaspar, Balthasar and I, and as the fateful time drew ever closer, we pledged ourselves that should the star in truth appear, we would together go in search of him whose advent is proclaimed. In preparation for the journey we made ready offerings. Gaspar took gold, in token of the kingly stature of the newborn baby. Balthasar chose myrrh—the bitter, aromatic unguent and perfume then used by those whose task it was to make the body ready for the grave. We asked him if he did not think some other gift might seem more suitable, but Balthasar would not change his mind. The world was seldom tender with the things of God, he said, and the newborn king might well have more to help him with his birth than with his death. So Balthasar took myrrh. And I choose frankincense myself. "Incense owns a deity nigh," I said to Gaspar as I bought it at the best shop I could find in Saba, "and if this king is truly born, then God himself will not be far away from him."

Many people thought that we had lost our minds when they heard what we were doing, and as we went about the marketplace in search of food and camels for the journey, some of them would tap their heads and ask us where we left our brains. But when the stated night at last came round and looking toward the skies we saw the strange star gleaming brightly just above the western hills, the scoffers seemed a little shaken in their scepticism; and as the three of us rode out of Saba at a gallop there were many men who wished us well sincerely and who hoped as earnestly as we that we might truly find the one we sought.

The Journey

I shall not dwell upon the journey to Jerusalem. Long since we had ruled out all places save the Holy City as a site for the King of the Jews to be born, and we had talked enough with the men of the caravans to know the shortest route as if it were a highway we had traveled many times before. Across the Tigris we went and into Babylon, up the Euphrates and around the northern end of the Arabian Desert, and over the Jordan at last and into Palestine. We rode as fast as we dared to ride, and we paused no more than we had to pause. Day in and day out we rode, and night after night as long as we could stay awake. For one night only did the star appear before us, and to the weariness of riding there was often added fear that we had been deluded. But still on we went, and on, until one morning just as day was breaking far across the valley, we reached Jerusalem and headed straight for Herod's palace. "Who than he would better know about a newborn king?" we asked ourselves; and so we went to Herod.

But no sooner had we gained an audience and put our question than we wondered at our wisdom. One could not fail to see how Herod started when we spoke about another king just born to rule the Jewish people; and though he called a council of the chief priests and the scribes that very afternoon and though he freely told us of their word that Bethlehem would be the birthplace of the promised sovereign from the skies, it needed no great insight to discern how sorely troubled Herod really was. "Go down to Bethlehem," he said, "and find the young child there. And having found him, bring me word again that I may come and wor-

ship him myself." We pledged him nothing more than faithfulness in seeking out the king we longed so much to find, and remembering how ruthless Herod was with all who seemed a threat to his dominion, we privately determined that whatever we might find in Bethlehem, Jerusalem would not be told of it by us.

The Star

The council of the priests was not concluded till the early evening, and twilight deepened into dark before we left the Holy City. The road was unfamiliar to us, and we had our eyes so steadily upon the ground beneath the camels' feet that we did not see the star at all till suddenly Balthasar, looking up, beheld it shining there ten times more brightly than when first we saw it back in Saba. "Gaspar!" he called. "Melchior! The star! It's shining over Bethlehem. It's shining over Bethlehem!"

I scarcely need to tell you with what speed we hastened onward then, and the closer we came to Bethlehem, the lower the star appeared to be. Into the town itself we rode at last, and the star seemed to hover straight above a narrow ridge beside the main road heading southward. So paying no need to those who turned to watch us as we galloped past, we made for the ridge as fast as we could ride, and moving up its gentle slope we saw that only two small buildings rested on it and that straight above them was the star. "It's only an inn!" Balthasar said. "It's only an inn with a little stable out behind it. Would the King of the Jews be born in such a place as that?" Our hearts sank low within us as we left the camels with the stable boy and turned to find the keeper of the hostelry and ask him what he knew of any baby lately born nearby.

That Strange Night

The keeper was a kindly man named Ethan, and he helped us more than we had ever dreamed he could. Yes, he said, a baby had been born there just about two weeks ago. A boy it was, and he had first seen light of day in the stable because the inn that night was crowded to the doors and not a single room had been available to give the man and woman who had come to Bethlehem from Nazareth. Four days ago a half a dozen guests had left the inn, and then the little family had taken up its lodging in the house itself. Strange things had happened, Ethan said, that night the boy was born. Some people held that heaven had been split apart, and others told of angels singing out a song of hope and praise. The inn had been in tumult through those early days, and all the shepherds on the hills had come to kneel before the little child and say he was the saviour of mankind. The father's name was Joseph, Ethan said. The mother's name was Mary. They had called their first-born "Jesus", and the keeper would be glad to take us to them.

Joseph, Mary and the Child

I cannot put in words the things which thronged my heart when first we saw the three of them. The father looked like any other honest laborer—stalwart and sturdy, and proud and happy in the advent of his first-born son. The mother looked like any other thoughtful, earnest woman—a little anxious in the unexpected interest of other people in the child they thought was only theirs but yet so filled with quiet joy in what had happened to her that one needed only leave one's eyes a moment on her face to be a better man because he had. And the baby looked like any other baby—clean and healthy, but for the most part sleeping peacefully and only now and then emitting little sighs and gurgling noises such as any mother hears from any child through every hour of every day. We told his parents of the journey we had made and of the reason for it. We gave them all that we had brought for him and asked that they retain them as in trust for later years, and then while Gaspar and Balthasar hurried back to talk again with Ethan in the main room of the inn, I wandered out into the courtyard, wanting nothing but to be alone.

I said that Joseph looked like any other honest laborer, and so he did. Of all that Mary said I could remember only three short sentences. "A woman loses a child even in having a child," she said. "All creation is separation. Birth is as solemn a parting as death." But that was all, and even in the baby boy himself one could detect no slightest sign of any kingly destiny of any kind. And yet I felt a something in that room whose fullest meaning only years could teach me. They called us Magi "Wise Men" back in Saba, but in that room and in the courtyard afterward, I knew that they are wise who look for God in common things and search him out in lowly places, who see in small beginnings great potentialities and through the maze of earth-sealed values still can find the single all-embracing prize that has no price. We were Princes of the East, we three, and hence in Jewish eyes no more than dogs of Gentiles, but O how deeply grateful was my heart that we, too, might fall within the province of the new born king! And how I hope that men will ever bear the news of him to modern "Gentiles" also—to Africa and India, to China and Japan, to Russia and America. We were men of wealth and power in the land from which we came, and that night as I walked the courtyard up and down, I knew the holy joy of consecrating all I had to something having absolute dominion over me. The shepherds had a place around the infant Jesus, but what a blessed privilege that wealth was not denied a place beside him, too! And what a wonderous thing if all the nations of the earth might kneel before the king today as we did then and feel within the deepest marrow of their being that their every might and resource were an offering to be commanded by the God who had created them.

Another Way

You have read that when we turned at last toward Saba once again, we departed into our own country by "another way," and this we chose in fact to do. Back up the road we went down which the two from Nazareth had come, past Jericho and up the Jordan Valley toward the highland country out of which we came.

But there was another sense in which our going was "another way." We were not the same men! Gaspar had, of course, been right: the baby was indeed a king. But as we traveled homeward, Gaspar knew that Jesus' kingdom was not of this world. And Balthasar had been right: through all the joy of Jesus' birth there ran a strange, foreboding sense of tragedy and hurt which even Mary seemed to feel in speaking of the loss inherent in her gain. But there were heavenly hosts around the baby on the night when he was born, and if the hint of Calvary was there, beyond it was the empty tomb of Easter morning. And I, too, had been right: my frankincense had rootage in reality, for God himself was surely at the inn of Bethlehem when Christ was born. But now I *knew* where then I only *hoped*. Now I believed with my *heart* where then my faith was only of my *mind*. I had tried the waters now and found that they would bear me up. I had walked where I could not see and found that in the darkness light was given me. I had taken the hand of One I knew but dimly and had found that hand to be the hand of love and truth and faithfulness.

O believe me that I know the facts of which I speak. It has been said that he who stands near God is never far from joy, and I have stood near God—as you can, too! But that is true of him which once an old man said before a statue of the Christ himself: "You can't see his face until you kneel at his feet."

Dr. Pearson is the dean of Andover-Newton Theological School and a graduate of that school and Harvard University. He is the author of several books, among them the recent **The Hard Commands of Jesus.**

The star that shone on Bethlehem shines today even more brightly.

A Candlelight Service

Let There Be Light

Frederick W. Cropp

Dr. Cropp is a former secretary of the American Bible Society and is currently the minister of the San Marino Community Church (Presbyterian) in California.

When the congregation is expectantly in place and the lights in the sanctuary are all out, then there shall be heard the voice of the
NARRATOR: In the beginning God said, Let there be light: and there was light. But there was darkness too, so the light shined into the darkness and the darkness could not put it out. Just when the night was darkest, Christ was born.

> And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
>
> And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.
>
> And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
>
> For unto you is born this day in the city of David a Saviour, which is Christ the Lord.
>
> (Luke 2:8, 9, 10, 11)

Let there be light and there was light and the light shineth in the darkness. And the darkness—gone was the darkness.

The procession of hymn-singing and candle-bearing choirs shall come into the sanctuary until all is light.

Then shall the sanctuary be lighted to the best effect, and, when this is accomplished again shall be heard the
NARRATOR: As it was in the beginning of Christmas, so is it now. Everywhere joy and gladness. Everywhere light. Did you ever ask why? Have you ever wondered who has made this so?

That light which shone on Bethlehem's plain, that star which guided wise men from the East, that light which gleamed round yon virgin mother and child—that light had to be guarded, for it could not be put out. The soldiers couldn't put it out. The rulers in Rome could not put it out. Those who crucified him could not put it out. Because twelve men—no, just eleven—kept the light shining. They were joined by others—men like Barnabas, men like Cornelius, men like Paul. Epescially men like Paul and Timothy and Titus. Women like Dorcas and Priscilla, and Mary, the mother of Mark. And so the light was passed from one generation to another until a king named Constantine saw all ablaze in the heavens a star-studded cross and in the light which streamed from it he, Constantine the Emperor, called his kingdom Christian. And there was Augustine, the man of the lighted mind, and others like him. There was Jerome who did more than anyone in those first five centuries to keep the light shining because he caught it in the pages of a book—the Bible—in the language his people could understand. So the light that shone on Bethlehem shines today even more brightly because of men and women like these: a king: Constantine, a Christian; a scholar: Jerome, and his Bible. Because of these, Christmas shines more brightly today.

Here shall be sung the first carols, and the two taper bearers representing Constantine and Jerome will light their candles.

> Welcome Yule
> Shepherds! Shake Off Your Drowsy Sleep
> A Christmas Carol (child's song)

Then, the lights again adjusted, the people will hear again the
NARRATOR: So the light shineth in the darkness, the darkness, the darkness. And it was dark, for the minds of men were dark, and the souls of men were dark, and even the candles on the altars of the churches flickered and faltered and one by one were going out all over the world. And the times were called the Dark Ages. But even that darkness could not put out the light. For there were men—men like Savonarola, a preacher, whose voice pierced the darkness of men's deeds. And there was an old man called the Venerable Bede whose books about the Bible told again the wondrous story of that birth.

There were John of Damascus and John Scotus and Tyndale and Wycliffe and St. Francis—St. Francis of Assisi, a holy man who lighted again the candles on the altars of the churches and in the souls of men, and brought the creche to the altar and carols to the churches at Christmas

time. It was dark, very dark, in the Dark Ages. But Christmas and the light which Christmas brings, the darkness could not put out for there were people—people like Savonarola and St. Francis. Because of these, Christmas shines more brightly today.

Here are sung four carols, and here are lighted two candles by those representing Savonarola and St. Francis.

Noel! Alleluia
Let Us Hasten to the Manger
A Star Was His Candle
Dost Thou Remember

When again the choirs have sung, then shall we hear the voice of the NARRATOR: Just as when the night was darkest Christ was born, so just when the age was darkest came the dawn. Hammer blows in the darkness. Nails driven into the unyielding oak of a church door, and a white paper with flaming words from the pen of a man ablaze with a fresh and zealous fire. Martin Luther, who wrote "Away in a Manger," brought back Christ and Christmas, and light broke through in a country which has given us the twinkling candles on our Christmas trees.

Then there were the great lamplighters of those times—Zwingli and Calvin and Knox. They set beaming lights afire in their nations and in many lands, and the light grew until all the world was aglow. The Wesley brothers, Samuel and John. John Wesley who helped to light our hymnal with his brilliant verses. Robert Raikes who put Christmas candles in the pudgy hands of Sunday school children. Lord Shaftsbury who brought light to the faces of bondsmen in slavery. John Woolman, quiet Quaker who lighted the minds of men and warmed their hearts. David Livingston who rolled back the black night in darkest Africa until the Christmas stars shone through. Men like these, men of might and men of light—men like Martin Luther and John Wesley.

Then shall the choir sing again, and then shall those who represent Luther and Wesley light the candles.

Away in a Manger
A Child's Noel
Patapan
Ding Dong, Merrily on High

After which, the church lighting having been prepared, again the NARRATOR: So because of these, because of men like these—Paul, Constantine, Jerome, Savonarola, St. Francis, Martin Luther, John Wesley—the Christmas light gleams ever more brightly, and our times have not been without their witness: George Williams, founder of the YMCA. He brought the Christmas light to youth. Albert Schweitzer lights the healing lamps of heaven in Africa, Kagawa in the slums of Japan. Frank Laubach turns on reading lamps; the Comptons let Christmas shine on modern science. And Christian people everywhere light up the night, even of our own times, with the gaiety of Christmas, the meditativeness of Christmas, the spiritual challenge of Christmas.

Here the choir will sing again.
Mary Had a Baby (Negro spiritual)
Carol of the Friendly Beasts
Jesus Was Born Long Ago

After the singing the chancel will be bathed in blue light while there is a prayer by the NARRATOR: Let our lights so shine, O Light of our world, that again in this year of our Lord 1957 we may see round about us the glory of the Lord. Help us, O Christ of Bethlehem, and Nazareth, and Judea, and Calvary, and the Garden, to light our little lives with Thy glory so that on this Silent, Holy Night though all may be calm, all may be bright, while each one of us in our modern day comes one by one and family by joyous family to light the candles in our hearts and in our homes and on our altars, reflecting, each one of us, the radiant beams from Thy holy face, the star of Christmas may gleam even more brightly, proclaiming in each one of us: Jesus the Savior is born.

As the narrator closes, a modern family will come into the chancel, light the final candle, and then, while the darkness deepens, the choir will sing "Silent Night" and the face of the Christ in the chancel window will come more brightly into focus; and when all has been sung and the service ended with the benediction by the narrator, the congregation will leave in reverent silence.

THE BENEDICTION

Jesus, Lord at Thy birth, now lettest Thou Thy servants depart in silent peace; for our eyes have seen, and our ears have heard, and our hearts have received Thy salvation—which Thou hast prepared before the face of all peoples. A light to lighten the Gentiles and the glory of Thy people.

Amen and Amen.

CHRISTMAS CAROLS USED IN CANDLELIGHT SERVICE

Title		Publisher
Welcome Yule	*Lewis*	Theodore Presser, Inc. Bryn Mawr, Pennsylvania
Shepherds! Shake Off Your Drowsy Sleep (French)	*Arr. Savage*	Harold Flammer, Inc. New York 17, New York
A Christmas Carol (Women's Choir)	*Broecky*	Boosey & Hawkes Lynbrook, New York
Swedish Dance Carol	*Arr. Davis*	Galaxy Music Corporation New York, New York
Noel! Alleluia	*Finn*	J. Fischer & Bro. New York, New York
Let Us Hasten to the Manger	*Arr. Kozinski*	Theodore Presser, Inc. Bryn Mawr, Pennsylvania
A Star Was His Candle	*Del Riego*	Carl Fischer, Inc. New York 3, New York
Dost Thou Remember	*Arr. Caldwell*	This is in the hands of H. W. Gray Company, Inc., New York City, to be published under the title "The Noel Carol" by Mary E. Caldwell.
Away in a Manager (with Children's Choir)	*Luther-Thorson*	Birchard & Company Boston, Massachusetts
A Child's Noel (with Children's Choir)	*Beck*	G. Schirmer, Inc. New York, New York
Patapan (French)	*Arr. Christiansen*	Augsburg Publishing House Minneapolis 15, Minnesota
Ding Dong, Merrily on High	*Arr. Barthelson*	Lawson Gould Music Publishers New York, New York
Mary Had a Baby	*Arr. Kirk*	Pro Art Westbury, L. I., New York
Carol of the Friendly Beasts	*Arr. Caldwell*	Hall & McCreary Company Chicago, Illinois
Jesus Was Born Long Ago	*Terry*	C. C. Birchard & Company Boston, Massachusetts
Silent Night	*Gruber-Wetzel*	Remick Music Corporation New York, New York

The Bethlehem Road

THE BETHLEHEM ROAD

Prelude "Christmas Pastorale"—Corelli

THE WAY OF THE ANGELS

Processional Hymn "Angels from the Realms of Glory"

Call to Worship

Men travel bravely by a thousand roads
Some broad and lined with palaces, some steep
And hard and lonely, some that blindly twist
Through tangled jungles where there is no light;
And mostly they are traveled thoughtlessly.
But once a year an ancient question comes
To every traveler passing on his way,
A question that can stab and burn and bless:
"Is this the road that leads to Bethlehem?"

Invocation

O Thou whose chosen dwelling is the heart that longs for Thy presence and humbly seeks Thy face; we come to Thee as the day declines and the shadows of evening fall. Deepen within us every feeling of sorrow for the wrong we have done; and strengthen every desire to amend our lives according to Thy holy will. Restore us to the joy of Thy salvation; bind up that which is broken; rekindle the sacred fire; give light to our minds, strength to our wills, and rest to our souls; according to Thy loving kindness in Jesus Christ our Lord, in whose name we pray. Amen

Solo "The Lord's Prayer"—Mallotte

The Gospels Luke 2:1-7

Anthem "The Inn at Bethlehem"—Dickinson

THE WAY OF THE SHEPHERDS

Read

Past the closed portals of earthly kings,
And by crowded inns it lies—
The Bethlehem road—so near, so sure,
Made plain under starlit skies;
The road that the songs of the angels laid,
And marked by footprints the shepherds made.

Ida Norton Munson

Anthem "Sing O Heavens"—Simper

Gospel

And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Luke 2:15.

Anthem "Jesu Bambino"—Yon

THE WAY OF THE WISE MEN

Read

The Bethlehem road that the Wise Men knew
Still sheds its radiant light
For eyes that weep, for hearts that mourn,
In earth's broken homes tonight,
And close to the sleepless sufferer's bed
Is the Christ-child's love and comfort spread.

Ida Norton Munson

Carol "As with Gladness Men of Old"

Gospel

And when they were come into the house they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, frankincense, and myrrh. Matthew 2:11.

Offertory Prayer

We open here our treasure and our gifts;
And some of it is gold,
And some is frankincense,
And some is myrrh;
For some has come from plenty,
Some from joy,
And some from deepest sorrow of the soul,
But Thou, O God, does know the gift is love,

William R. Buitendorf
—is the minister of the First Reformed Church of Tarrytown, New York.

A Christmas Candlelight Service

Our pledge of peace, our promise of good will.
Accept the gift and all the life we bring.

See

Organ Offertory "Christmas Medley"

Doxology

THE ROAD WINDS FAR

Read

And the Bethlehem road—it winds afar,
Nor loses its constant way;
So loved ones here, or loved ones there,
Are safe on its path alway.
For ever upon its course there lies
The blessed hope from the Christ-child's eyes.

Carol "O Little Town of Bethlehem"

Read

I dyed my rooms in candle glow,
Hung holly wreaths and mistletoe,
And in the passing lure of them
Forgot the heart is Bethlehem.
With tinsel glory I trimmed a tree
But I forgot the heart of me—
That it is there the Christ must stay
When He comes in on Christmas Day.

Gertrude Hanson

Solo "The Virgin's Lullaby"—Reger

CANDLELIGHTING SERVICE

Minister takes his candle and stands before the central candle representing Christ, the Light of the World, and reads:

Lord, it is dark, the road is rough to go;
I lift an unlit candle in the night,
Behold it, Lord, within my upraised hand;
Touch it to flame with Thine own Heavenly Light.
This slender waxen thing that is my faith,
Fire it, Lord, with some divine white spark,
Until its circle widening at my feet,
Will mark my certain way across the dark.
Thou wilt light my candle—thus assured
I shall go forward through this unknown land;
The way can never grow too dark, too long,
For I shall bear Thy light within my hand.

Anonymous

Then, turning to the congregation, the minister will explain how the choir will light the candles held by the people. He will then read:

Pause always as you light a flame,
And as the tiny flame burns bright,
Give prayer to thought of peace and light;
That your life may a radiance be
For others all about to see.
Pause always as you light a flame
And breathe a prayer in Jesus' name.

Anonymous

While candles are being lit the congregation will sing "Silent Night, Holy Night."

After conclusion of hymn, all candles having been lit, the minister will read:

God places a candle in His hand—
That to our earthly night
There might be brought a beam of hope
Forever burning bright;
Each man also a candle bears,
That when touched by His flame
Becomes another glowing torch
To glorify His name.
So through the years the dark has fled
Before the men who bear
The candles they have lit from His,
To carry everywhere;
And from each of these lower lights
Have other lights been born
Until from hand to hand has passed
The brightness of His dawn.
A candle, as to wick and way
And form may perfect be,
And yet, unless by fire touched—
Can aid no man to see:
So men need fire in their souls,
A spirit made to flame
By contact with that deathless spark
God lit—when Jesus came.

William Ludlum

Recessional Hymn "Joy to the World"

Benediction and Silent Prayers

Postlude "Chorus of the Shepherds"—Lemmons

A Christmas Pastoral Letter

Royald V. Caldwell

Dear Friends:

"Bah! Christmas is humbug!"

Dickens has Scrooge sneer these words.

Certainly, Christmas can be humbug. Many of our practices cause me to agree with Scrooge: Santa Claus before Thanksgiving; pagan prostitution of the sacred for profit; nonreligious Christmas cards; modern art distorting Mary and her Holy Baby; reciprocal and reluctant gift exchanges; liquor for gifts and indiscreet office parties; Christmas clubs making the birthday of Christ an annual installment scheme; gift indebtedness; jazzed-up Christmas carols sung by nightclub entertainers; and there are more practices which make us agree that some have put humbug in Christmas.

But the nephew has an answer for Scrooge, which we all desire: "Christmas is a happy time—a time of love and good will."

Certainly! And I hope it is so for you and your family. The happy time of love and good will comes with: Advent candles; soft playing carols; the decorations, a little child's handmade pictures; a stable, stars, trees, wreaths; sending and receiving greetings; a letter to and from a boy in service, far away; the college students home; the secrets and surprises; the family singing Christmas carols.

Then, Christmas, with Christ in it. With the family in church together on Christmas Eve. Reverently, quietly, mysteriously, hopefully entering church with its warm, glowing hearth, the fragrant and beautiful trees, the humble Nativity scene. Then, with the understanding wonderment of the shepherds, we thrill with the ageless proclamation of "glory to God in the highest."

Christmas is a happy time—a time of love and good will; and so may it be, to me and thee, now and always.

Gifts to the Christchild

Mildred Long

A Christmas Presentation

Speaker: "And there shall come a rod out of the stem of Jesse, and a Branch shall grow out of his roots.

"And the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

"Behold a virgin shall conceive and bear a son, and shall call his name Immanuel."

"The zeal of the Lord of hosts shall perform this."

Solo: Oh, Holy Night (Cantique de Noel by Adolphe Adam), verses 1 & 2.

Speaker: "And Joseph also went up from Galilee, out of the city of Nazareth, unto Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David);

"To be taxed with Mary his epoused wife, being great with child.

"And so it was that while they were there, the days were accomplished that she should be delivered.

"And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

Group Singing: Silent Night (*two verses.*)

Duet: "Thou Didst Leave Thy Throne," two verses:

Thou didst leave Thy throne and Thy kingly crown,
When Thou camest to earth for me;
But in Bethlehem's home there was found no room
For Thy holy nativity.
O come to my heart, Lord Jesus,
There is room in my heart for Thee.

Heaven's arches rang when the angels sang,
Proclaiming Thy royal decree;
But in lowly birth didst Thou come to earth,
And in great humility.
O come to my heart, Lord Jesus,
There is room in my heart for Thee.

Speaker: "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

"And the angel said unto them, Fear not, for behold I bring you good tidings of great joy which shall be to all people.

"For unto you is born this day in the city of David a Savior which is Christ the Lord.

"And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Group Singing: While Shepherds Watched Their Flocks (*verse 1.*)

Solo: Ibid (*Verse 2.*)

Quartette: Ibid (*Verses 3 & 4.*)

Speaker: "And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

"Glory to God in the highest, and on earth peace, good-will toward men."

Group Singing: Hark the Herald Angels Sing (*verses 1 & 3.*)

Speaker: "And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass which the Lord hath made known unto us.

"And they came with haste and found Mary and Joseph, and the babe lying in a manger.

"And when they had seen it, they made known abroad the saying which was told them concerning this child.

"And all they that heard it wondered at those things which were told them by the shepherds.

"But Mary kept all these things and pondered them in her heart.

"And the shepherds returned glorifying and praising God for all the things that they had heard and seen as it was told unto them."

Duet: Away in a Manger.

Speaker: "Now when Jesus was born in Bethlehem of Judaea, in the days of Herod the King, behold, there came wise men from the east to Jerusalem,

"Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.

"When Herod the King had heard these things, he was troubled, and all Jerusalem with him.

"And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

"And they said unto him, In Bethlehem of Judaea; for thus it is written by the prophet.

"And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor that shall rule my people Israel.

"Then Herod when he had privily called the wise men, inquired of them diligently what time the star appeared.

"And he sent them to Bethlehem and said, Go and search diligently for the young child; and when ye have found him bring me word again, that I may come and worship him also."

Group Singing: Oh Little Town of Bethlehem, (*verses 1 & 3.*)

Speaker: "When they had heard the King they departed, and lo, the star which they saw in the east, went before them till it came and stood over where the young child was.

"When they saw the star they rejoiced with exceeding great joy."

Solo and Duet: Star of the East. (Words by George Cooper; music by Amanda Kennedy).

Speaker: "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, frankincense, and myrrh.

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

Solos and Trio: We Three Kings (*verses 1 & 2.*)

Speaker: We too bring our gifts of gold, gold symbolic of kingship and glory. We are His children, sons of the King, made in His image. It is fitting we present our gifts of gold; not only the gold of our material wealth and possessions, but also the gold of our personality, our abilities, spiritual awareness, and surrendered wills. These we lay at Jesus feet today.

We light a candle to symbolize the giving of this gift of ourselves and our wills.

(*Here someone lights one of the three candles placed in front beside the manger scene or a creche*).

Speaker: "Laid on Thine altar, oh my Lord divine,
Accept this gift today for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make.
But here I bring within my trembling hand
This will of mine, a thing that seemeth small;
But Thou, oh Lord, canst understand
That when I yield Thee this I yield Thee all.

"It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty it hath none;
But from Thy footstool where it vanquished lies
The prayer ascendeth, May Thy will be done.
Take it, oh Father, ere my courage fail,
And mould it so in Thine own will that e'en
If in some desperate hour my prayer prevail
And Thou give me back my gift, it may have been
So changed, so purified, so fair have grown,

So one with Thee, so filled with love divine,
I may not know or feel it as my own,
But gaining back my will may find it Thine."

(*Taken from the fly leaf or an African missionary's notebook*)

Solo: Sweet Will of God (Chorus only)
Sweet will of God, still hold me closer,
Till I am wholly lost in Thee.

Pause for Quiet Meditation

Solo: We Three Kings (*verse 3.*)

Speaker: We bring also the gift of frankincense, the worship and adoration of our hearts. This is the perfume that rises to Heaven from the prayers of all the saints, from the praise and adoration of all humble hearts. So we light a candle as a symbol of the dedication of our prayers and aspirations to the divine purpose and plan.

(*Here the second candle is lighted*)

Speaker: "Oh come, let us adore Him—
With souls dedicated to His conscious presence within,
With hearts pure and holy,
With minds tuned in with loving thoughts to Him in all,

The Author
Miss Mildred Long is a resident of Pomona, California.

With bodies serving the highest in all life—
Let us adore Him."

"Come, Holy Spirit, and kindle our hearts and fill them with the fire of Thy love."

"Holy, holy, holy, Lord God of hosts,
Heaven and earth are full of Thy glory,
Glory be to Thee, oh Lord most high."
Oh come, let us adore Him; for Christ is love, the Son of God in man."

Group Singing: Oh Come, All Fe Faithful (*verses 1 & 2.*)

Pause for Quiet Meditation

Solo: We Three Kings (*verse 4.*)

Speaker: We also bring our gift of myrrh, the symbol of suffering. Jesus by His vicarious suffering offers to us eternal and complete redemption. We too know something of suffering, for all spiritual growth is by effort and struggle, by eternal vigilance and perseverance, as one climbs all night the rugged mountain peak to behold the glory and majesty of the sunrise. It is in the dedication of our suffering that we become partakers of the divine promises and come most nearly to the attainment of spiritual bliss and usefulness.

We light the candle as a symbol of our dedicated suffering. (*Here the third candle is lighted.*)

Duet: Out of the Ivory Palaces (*Chorus only*).

Solo: When I Survey the Wondrous Cross (*last verse.*)

Also:

Spirit of God, Descend Upon my Heart, (*last verse.*)

Pause for Quiet Meditation

Speaker: As we sing "Take my Life and Let it Be, Consecrated Lord, to Thee," let us make this a time of real dedication of ourselves and all that we are to Christ.

Quartette and Group: Take My Life and Let it Be.

Speaker: "And His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

"Of the increase of His government and peace there shall be no end."

"Thou are worthy, oh Lord, to receive glory, and honor, and power."

"And they rest not day or night saying, Holy, Holy, Holy, Lord God Almighty." "Heaven and earth are full of Thy glory."

"And every creature which is in the heaven and on the earth said, Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

"Now unto Him that is able to keep you from falling and to present you faultless before the throne of His glory,

"To the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

Group: Doxology.

Milton F. Schadegg

"Silent Night"

A Christmas Meditation

Each century has its peculiar record—the story of man's high moments of inspiration and achievement, and the story of man's great tragedies. Over one hundred years have passed now since the world first sang "Silent Night! Holy Night! All is calm. All is bright." A hundred years is long enough for a man to be sure when he says that the carol "Silent Night" by Joseph Mohr and Franz Gruber has won a lasting place among the great songs of Christmas.

But our purpose tonight is not to laud the music of the carol. Rather, it is the words freely translated from Joseph Mohr's native German that carry a message to help each of us to more worthily share in the Sacrament of Holy Communion, and to enter into the true meaning of Christmas.

> **"Silent night! Holy night! All is calm!"**

When midnight comes on Christmas Eve there is really a stillness that comes into the home, the church, the community where the birthday of the Lord Jesus is ushered in. This silence may not be noticed at first. But if we hearken we can hear far in the distance the heavenly chorus: "Silent Night! Holy Night! All is calm. All is bright!"

This chorus is the choir of our soul—the messenger of the spirit. And we know that in music the rests or moments of silence are as important, as impressive, as significant, as inspiring as the abundance of harmony and sound. In the silence we can see the mother Mary, and the father Joseph. We can see the "cattle are lowing, the dear baby sleeps." We can see the shepherds and the wisemen. The muteness of our lips may well be the moment when the spirit gives the most. As we well know, it is silence which often brings us closest to God. And so tonight—on Christmas Eve—the "holy night" is calm because it is silent! You have doubtless stood on the seacoast or you have ridden some vessel when there has been a storm. The waves dash violently. The gale is terrific! The breakers crash with a mighty power! This is the mad, restless surface sea! But the deep sea is not rough. It is as calm as the soul that rests its weary self in God.

You have all shared in the splendor of a thunderstorm. The clouds form, the rains descend, the lightning crashes; and the thunderclaps are one of the tremendous announcements of the power of the living God! People may say the sky is stormy; but up above the earth only four or five miles the sky is calm.

At the heart of the cyclone tearing the sky
And flinging the clouds and the towers by,
Is a place of central calm;
So here in the roar of mortal things,
I have a place where my spirit sings,
In the hollow of God's palm.

Thus writes our friend Edwin Markham, who certainly understood humanity.

People are like the sky and the sea—it depends at what depth or at what altitude you live with them. Some dash about like fleeting and windy clouds. Some pound away like angry waves. But the silent and the lofty and the loving ones are the calm ones.

One of my favorite poems about calmness is by Samuel Johnson:

Father, in Thy mysterious presence kneeling,
Fain would our souls feel all Thy kindling love;
For we are weak, and need some deep revealing
Of trust and strength and calmness from above.

Lord, we have wandered forth through doubt and sorrow,
And Thou hast made each step an onward one;
And we will ever trust each unknown morrow,—
Thou wilt sustain us till its work is done.

In the heart's depths a peace serene and holy
Abides; and when pain seems to have its will,
Or we despair, O may that peace rise slowly,
Stronger than agony, and we be still!

Now, Father, now, in Thy dear presence kneeling,
Our spirits yearn to feel Thy kindling love:
Now make us strong, we need Thy deep revealing
Of trust and strength and calmness from above.

> **"Silent night! Holy Night! All Is calm. All is bright!"**

Man's world is bright—tonight especially; for though weather, sorrow, fatigue, frustration, trouble of any sort may make one awfully aware of gloom and of darkness of the soul, still on this "Night of Nights" there can be no other hope, no other thought, than this: "The world Is bright! God loves us! Our generation has the tools with which to make a bright and glorious and better world. Trouble may tarry through the night; but God's light cometh in the morning. Man may be in an atomic race toward destruction; but when we believe that "All is bright" we have that invincible conviction that God keeps watch o'er his own.

Mr. Schadegg is the minister of the Park Avenue Congregational Church, Arlington, Massachusetts.

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Circle No. 14 on card insert

Georgia Harkness, contemporary poet and philosopher, has said that we all believe about this old world coming to be a better world:

I do believe the world is swinging
toward the light,
So spoke a soul on fire with holy
flame.
Amid the dark such faith pierced
through the night,
The dreamers wrought, and living
fruitage came.
To give of self, and not to count
the cost.
To learn, to teach, to labor, and
to pray,
To serve like Christ the least, the
last, the lost—
These were the beacon fires that
lit the way.

Our light grown dim; the air is
thick with doom,
And everywhere men's souls are
crushed with fears.
Yet high above the carnage and
the gloom
The call resounds across the teeming years,
"Lift high Christ's cross! Serve
God and trust His might!"
I do believe the world is swinging toward the light!"

Let us by going onward and upward get rid of our mean thoughts. Let us encourage our kindly and generous feelings! Then there will be a spiritual radiance in us which will be for others as well as for ourselves the true brightness—born of God's love.

King George VI at the beginning of the Second World War gave a memorable Christmas broadcast to the world; and in his message he quoted from Louise Haskins, contemporary English poet. The world needs to be reminded of these lines:

And I said to the man who stood
at the gate of the year:
"Give me a light, that I may tread
safely into the unknown!'
And he replied:
'Go out into the darkness and put
your hand into the Hand of
God.
That shall be to you better than
light and safer than a known
way.'
So, I went forth, and finding the
Hand of God, trod gladly into
the night.
And He led me toward the hills
and the breaking of day in the
lone East.
So, heart, be still!
What need our little life,
Our human life, to know,
If God hath comprehension?
In all the dizzy strife
Of things both high and low
God hideth His intention.

The Poet at Christmas

For All Feast Days

The Question

Shall we who bear the name of Christ as Lord,
And hold the common Father-God adored,
So pagan be
We sit at board with feasting richly spread
without the rev'rent bowing of the head
In gratitude?

The Answer

Nay! This would be a sacrilege to Thee,
The more profane, if all unwittingly
We pass Thee by.
So—let us pause and life our hearts on high,
And let our rev'rent thoughts help draw Thee nigh,
To bless the food.

The Consequence

Thus fellowship around the feasting board,
Embracing all before the common Lord,
Will larger be.
Remembrance of the Source of all things good,
Outpouring of the heart in gratitude,
Will bless the soul.

—Edward E. Chipman

Christmas Threshold

A few swift days, and then
That one on which men celebrate the birth of Jesus Christ
Will come and go once more. One wonders . . . .
What impressions it will leave behind, within the minds of men.

Paeans of praise—choirs of men replacing the heavenly chorus;
Sermons inspiring or dull, depending on who hears and states of heart,
Worshiper's or critic's mind.
City churches, with all the beauty and adornments wealth and human skill allow;
And lesser houses, bare perhaps of luxury's enhancements
That so entice men's spirits to the worship mood
Yet none the less all temples of high God where earnest words
Fall God-inspired and new-hope-kindling upon receptive ears.

Surely, this the time when of all seasons—save perhaps at Easter—
Men's burdened spirits, keyed to the high pitch of heaven's music,
And men's ideals, forgotten or bedimmed by callous living—
Should crystallize in strongwilled action,
Redeeming in the brightened hours many a sullied past.

And yet, one wonders . . . .
Should one be thought downhearted—a moody caster of grey shadows across the sun's bright face—
If just a twinge of doubt constricts the soul's expanse
When thinking of the yester-years, wherein the joyous carol and the new-found hope
Have burned themselves quite out in coping with a New Year's cold realities?

No,—this the cloud's dark lining, seen from the under side.
Still thrives the faith that some sure day—a far-off day, perhaps—
The bright-cloud side earthward will be turned.
Slowly but surely—this the confidence of men who face life's stark realities without delusion—
Earth will be won for heaven.

Meanwhile let the carols rise, vested and unvested earth-choirs sing,
Ideals of men be quickened, hearts high stirred,
Visions of a lonely manger and a newborn babe, humble shepherds and a heavenly throng
Entice mankind from earthy routine paths.
Herein is hope: the babe became in time a man, full-grown, accomplishing his manly task.
So shall we ours, if not today, tomorrow; if not ourselves, our children.
Contagious with the vision grows
The courage, loyalty and power in Christ-like men from mankind's God-like Christ.

Earth owns no strength to stem the tide of sacrificial living,
Which some sure day, resistless in its sweep.
Shall lave all shores of life.

—Edward E. Chipman

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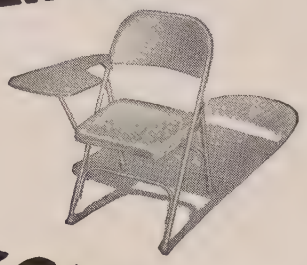

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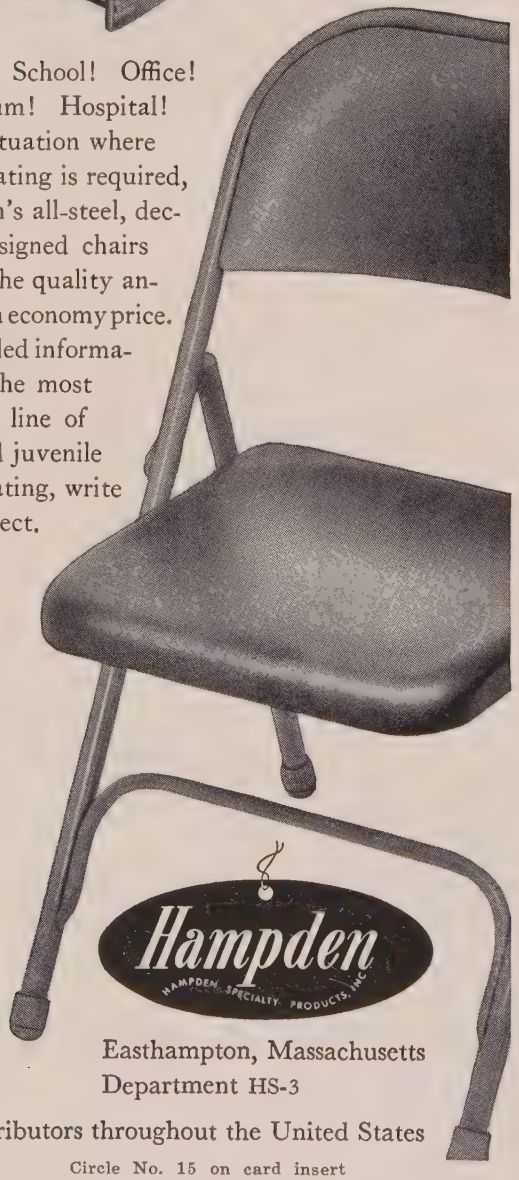

Easthampton, Massachusetts
Department HS-3

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Circle No. 15 on card insert

The Poet at

At Christmas-time

Now do our hearts reach out to shelter once again
The Babe of Bethlehem who first came long ago!
Now we do make today an Inn for him
When Holy Spirit sets our souls aglow!
Now by the alchemy of the Godly power
    Earth becomes one with heaven!
Now by the universal yearning to aspire
    The dark by light is riven!

There is no earthly form for earthly eyes to see,
No stable rude for sight to gaze upon.
He sees alone who comes in deep humility;
Whose soul bows down to God beholds the spirit's form.
Thus comes the Christ Child to the pure in heart,
    And glory rains from earth's illumined skies;
And truth and grace their benisons impart,
    And human minds heaven's purposes apprise.

The feet of Wise Men travelled o'er far plains,
And resting Shepherds lifted up their eyes.
The desert dust bestirred where fell no rains,
And many scanned the universal skies.
But only Wise Men, seeking Heaven's high goals,
    Set feet to travel all the tiring way;
And only Shepherds, yearning in their souls
    Saw earthly night transformed to Heaven's day.

So may our hearts reach out to shelter once again
The Babe of Bethlehem who first came long ago;
So may we make today an Inn for him,
And Holy Spirit set our hearts aglow!
So may our minds the truth of God apprise;
    So may our love by his be purified;
So may his coming point us to the skies,
    And all our living be with his allied!

—Edward E. Chipman

Christmas Meditation

The passing of the years will never dim
The radiance of life received from Him
Who is the Way, the Truth, the guiding Light;
Who heals the sick and gives the blind His sight;
Redeems the lost and saves the sinsick soul;
Frees the imprisoned, makes the wounded whole.

So we rejoice the coming once again
His time of birth to gladden hearts of men;
And so we pray His peace upon the earth
Shall be made real through men who seek His worth.

—Edward E. Chipman

Christmas

Christmas Hymn

Joy we now in Thee, O Christ,
  Born upon that far-off day,
Yet so near within our hearts
  As we worship, serve and pray.

Sing we with the pure in heart,
  Join we with the meek in praise,
Grateful for our Savior's birth,
  We our alleluias raise!

Toll we now in joyous song
  Of the manger and the star
Of the shepherds from the field,
  And the wise men from afar.

Sing we with the heavenly choir;
  "Glory be to God on high!
Peace to men both near and far
  Who with good will do draw nigh."

Grant, O Christ, we come to Thee
  To rejoice and to adore.
May Thy love triumphant reign
  In our hearts for evermore!

—Edward E. Chipman

Christmas Story for Little Tots

There was a place within a manger
Where they laid a little stranger—
Jesus, born so long ago.
Shepherds came to see him there,
Wise men also from afar,
To the manger low.

He was just a tiny baby
And, so just as you and I he
Gurgled, cooed, and cried.
And when he kicked off swaddling clothes
He sucked his thumbs and sucked his toes,
And friends "O me'd," "O my'd."

But when he grew to be a man
He told to all a wondrous plan
God had for every one:
That God, who made the world and things,
The beasts and birds and bubbling springs,
Wants each of us for sons.

Edward E. Chipman

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Circle No. 16 on card insert

A Pastoral Christmas Prayer

This prayer was offered as a part of a public worship service held on Christmas Sunday morning at the First Methodist Church, Ann Arbor, Michigan. Preceding the prayer was a baptismal service for infants, which was followed by the congregation's singing of "There's a Song in the Air." The prayer followed the singing of the hymn.

For the Song in the Air

Dear Father, we know there's a song in the air only when we put it there. Potentially there is music and harmony all about us, but for many of us all is not happiness. Thou art full of joy, yet sometimes we are depressed. Joy to the world comes only as it comes to each and every one of us. Thus we are here again this Christmas Sunday seeking for the bright star that shines through all our darkness, for the good-will that obliterates all our hatreds, and for the peace that can surmount all wars. We realize anew that the answer to our needs is the Christ whom Thou has given us as a babe in the manger many years ago this season.

For the Babies Baptized

We thank Thee for the babes who were consecrated to Thee and Thy kingdom this hour. We thank Thee for their parents who guide, direct, and care for them, who nurture them in the way of God-fearing and God-loving citizens. When we adults become hardened and calloused, we can refresh ourselves by being with children, wanting to know more about the way to live as they do, eager to be taught as they are, trusting Thee and the good things of life even as a child implicitly trusts his parents and believes no harm can befall him while they are near. So help us to trust Thee in a world that has not yet learned the way of peace on earth and good-will among men. Help us to be humble enough to follow these admirable traits of children, in the name of the Child of Bethlehem.

Petition

During this Christmas season help us again to become Christlike. Grant us humility to follow the star of Bethlehem and live like the Man of Nazareth. When we become intent on defending, help us to think of giving. When we become determined to win, help us to remember that he who loses his life for Christ's sake shall save it. When hatreds enthrall us, grant us vision to behold the star over the cradle of Him who pioneered in good-will; and when wars engulf us, help us to love our neighbors as ourselves. O God, Thou knowest we are far from living as Christians ought to live; so forgive us of our ignorance, our shortcomings, our selfishness, and prejudices. Renew the spirit of Christ within us, as we pray the prayer He taught us to pray:

(To complete the prayer, the minister and congregation prayed the Lord's Prayer in unison.)

J. Edward Lantz

Executive Director, Southern Office, National Council of Churches, Atlanta, Georgia.

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Circle No. 17 on card insert

Advent in the Home

Marion C. H. Ebersole

Most churches now use the Advent Season for special cultivation and preparation of a joyful and proper celebration of Christmas. Following are two ways by which Christians may observe advent in the home.

If possible, use evergreens; small pots of trailing vines such as may be purchased in variety stores may be substituted; or, as a last resort, the imitation grass commonly used in Easter baskets may be used. Arrange the greens on a tray, easily carried from dining table to living room; or, the length of a wide windowsill may be more suitable, or a low shelf or the top of a bookcase or fireplace mantel. At equal distances securely stand four red candles, one for each Sunday in Advent, and in the center stand a taller, white candle for Christmas Eve.

On each Sunday in Advent and on Christmas Eve gather the family around, light the candle, read some Scripture, sing a Christmas song or two, and close with prayer. On the first Sunday light one red candle only; on each succeeding Sunday light a new one after first lighting those that were previously lit. On Christmas Eve light the white candle first, then the four red ones in proper sequence. Let each member of the family have a part in the service each time.

For Families With Older Children—Or None

Sing: "O Come, O Come Immanuel" (1st Sunday). "O Come, Thou Long Expected Jesus" (2nd Sunday). "Watchman, Tell Us of the Night" (3rd Sunday). "From Heaven High I Come to you" (4th Sunday).

Light the Candles, saying: "We light our Advent candle (s) lest we forget how the star shone on Bethlehem. So too, within our hearts we hold the burning of God's candle of Faith (1st Sunday).—Hope (2nd Sunday), Love (3rd Sunday), Peace (4th Sunday)— and pray that its light may lead someone, as Wise Men followed long ago, to where a manger holds Faith in the Future (1st Sunday),—the Hope of the World (2nd Sunday), Love Incarnate (3rd Sunday), the Prince of Peace (4th Sunday)."

Read: Isaiah 11:1-5 (1st Sunday), Isaiah 40:3-5 (2nd Sunday), Isaiah 49:13 (3rd Sunday), Isaiah 9:2, 6-7 (4th Sunday).

Pray:

Sing: "All Hail the Power of Jesus' Name" (1st Sunday, "O Come, All Ye Faithful" (2nd Sunday, "Joy to the World (3rd Sunday), "O Little Town of Bethlehem" (4th Sunday).

On Christmas Eve

Sing: "Silent Night! Holy Night!"

Light the White Candle, saying: "Then be glad, good people, this night of all the year, and light ye up your candles, for His star is shining clear."

Relight the Red Candles, calling each by name: "Faith," "Hope," "Love," "Peace."

Read: Luke 2:1-10.

Sing: "It Came Upon the Midnight Clear."

Read: Matthew 2:1-12.

Sing: "As With Gladness Men of Old."

Pray:

For Families with Small Children

If there are small children in the family, the Advent service in the home may be geared to their ages by using the traditional Christmas figures in addition to, or instead of, the candles, and by using the more familiar scripture and some story and conversation. The figure may be purchased or made at home; they may be molded, or of cardboard or paper cutouts,

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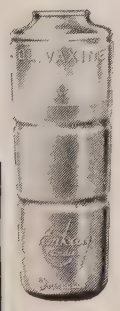

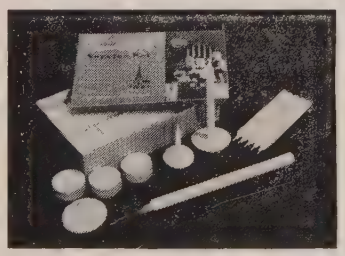

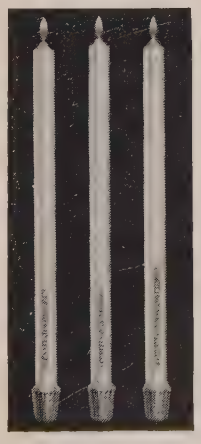

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Circle No. 18 on card insert

precolored or colored by the children.

First Sunday: Place Mary, Joseph and the Advent Angel among the greens. Read Luke 1:26-38, and Matthew 1:18-25. Fill in with background and necessary explanations.

Talk about preparing for a "Christian" Christmas.

Second Sunday: Place the star, the wise men and camels. Read Matthew 2:1-3. Tell in a simple way something of the first part of "The Other Wise Men" by Henry Van Dyke.

Emphasize the joy of giving.

Third Sunday: Place the innkeeper, the stable, animals and empty manger. Read Luke 2:1-3, and draw upon the imagination to tell of the crowded, busy scene.

Talk about good and bad kinds of busyness at our Christmas time.

Fourth Sunday: Arrange the shepherds and their sheep. Read Luke 2:8. Tell of the custom of staying out all night under the brilliant stars to care for the sheep.

Talk of the wonders of starry skies, and the love and care that surround us.

Christmas Eve: Place the angel and heavenly host, and the babe in the manger. Read Luke 2:1-20 and Matthew 2:1-11.

At each of the five services sing one or more of the favorite Christmas songs.

Be sure that the smallest can sing some of them. Close each service with prayer.

Suggested Stories to Read Aloud

"The Other Wise Man," "The First Christmas Tree," "The Christmas Angel," —all by Henry Van Dyke. "Why the Chimes Rang" by Raymond Macdonald Alden. "A Christmas Carol" by Charles Dickens. "Where Love Is, There God Is" by Leo N. Tolstoy. "The Gift of the Magi" by O. Henry.

Is Your Church Letter Read?

(The First Methodist Church of Pittsburgh publishes and distributes to its constituents a weekly letter. The cost of printing and distribution is about $3000 annually. It is an item of some importance in the budget. After a show of hands at an official board meeting the minister began to question the worth of the letters and composed the following message.

It is possible that many churches, upon a study, will find that their efforts to publicize the church in this way are not worth the time and money invested.)

I am a church letter

I come to you on a sheet of stationery 8 1/2" by 11" bearing this insignia of the Kingdom—"The First Methodist Church" with an address, a phone number and the names of your ministers. In line with your approval I carry messages from the Ministers, the Boards and Organizations of the Church. Sometimes I bring comfort, sometimes programs, sometimes financial appeals, sometimes personal messages. I am the medium by which the "Kingdom News" and "Kingdom Events" and "Kingdom Finances" are made known to you. I cost you in printing, postage and stationery about $3000.00 a year. I sometimes wonder if all of you take me seriously. I know, from a show of hands at one of our Official Board meetings, that only about 12 of the 60 some present had opened and read me.

Now I don't want to complain or find fault, but I do want to feel "wanted", "important" and "well read." Once I heard a preacher say that I, a church letter, was the most important letter one could get. I carry Kingdom messages and eternal words.

William S. Wise

Model 301 Solid Kumfort Chairs That Fold in the Fifth Street Methodist Church . . . the illustration at the top shows our chairs in the Memorial Chapel, while the picture at the right shows them in the Friendship Room.

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Circle No. 19 on card insert

Church Administrators Organize

William H. Leach

The clergy are finding new assistants. Many of our larger churches have business managers who are laymen, enough so that they have now formed a strong organization.

After several years of regional conferences of church business managers, an organization on a national basis was set up in a session held in the First Methodist Church, Dallas, Texas, on Friday afternoon, July 12, 1957, at the concluding session of a three-day meeting. One hundred church administrators, or managers, were present when it was voted to organize the "National Association of Church Administrators."

The meeting was fairly representative of the various sections of the nation. There was a good delegation from the Pacific Coast. Germantown (Philadelphia) and Swarthmore, Pennsylvania, each sent one representative. Rochester, New York, was represented. Denver, Kansas City, Missouri, St. Louis, and Bloomington, Illinois, were represented. That still means that the larger number came from the Southwest with Texas providing the largest groups. But one can truthfully say that the meeting was representative.

The leaders have sought so to organize that other regional groups will seek affiliation with the national body. New York has a well organized group of managers; Chicago should be the center of another substantial organization. For a number of years the Methodist leaders of the Southeast have been sponsoring an interdenominational conference for church administrators, financial secretaries, and managers. A very substantial organization will doubtless continue there.

The constitution of the new association provides that the object of the new organization is "the extension of the Kingdom of God through the meeting of church administrators in a program of study, service, fellowship, and discussion which will lead to a deepening and strengthening of their own spiritual lives and the betterment of the church throughout the nation."

Membership Requirements

Persons desiring membership in the association must be full-time employees in the field of church administration and must agree to share in the association's program. Membership is on an interdenominational level with persons of any denomination who meet the requirements welcome to membership.

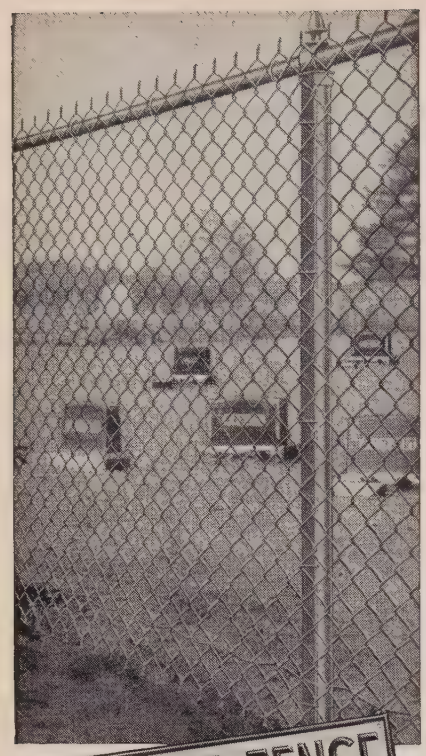
The constitution also provides for an associate membership. This will include individuals in related fields such as university observers, denominational leaders, financial secretaries, and others interested in the movement.

Chapters

Local chapters will be chartered by the national association when the local officers have been elected, the local constitution has been approved by the national body, regular meeting time has been fixed, and local dues established.

The Dallas chapter has the honor of being the first one to be granted a charter.

Presbyterian Business Managers
Row one—Kenneth R. Zinn, Immanuel Presbyterian Church, Los Angeles, California; E. R. Ely, First Presbyterian Church, Tyler, Texas; George L. Reynolds, San Marino Community Church, San Marino, California; G. Ernest Harrison, Westminster Presbyterian Church, Nashville, Tennessee; Miss Mildred Mason, First Presbyterian Church, Xenia, Ohio; Kyle Hobin, Highland Park Presbyterian Church, Dallas, Texas.
Row two—William J. Barrows, Jr., First Presbyterian Church, Germantown, Pennsylvania; Tony Ykema, First Presbyterian Church (U.S.A.), Oklahoma City, Oklahoma; H. Lee Jennings, University Presbyterian Church, Austin, Texas; Dr. William H. Leach, Editor, **Church Management**, Cleveland, Ohio; H. West Clark, Swarthmore Presbyterian Church, Swarthmore, Pennsylvania; Harold M. Mortensen, Westminster Presbyterian Church, Pasadena, California.
Row three—John W. Smiley, Austin Theological Seminary, Austin, Texas; R. Clair Anderson, The Village Church, Prairie Village, Kansas; D. E. Fancher, Montview Boulevard Presbyterian Church, Denver, Colorado; Paul J. Elsenheimer, Central Presbyterian Church, Rochester, New York.
Row four—E. C. Landrum, First Presbyterian Church, Dallas, Texas.



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Circle No. 20 on card insert

The Dallas Meeting

The three-day meeting of the administrators in Dallas was a most profitable one. It was in the best sense of the word a splendid conference meeting. Methodists led in numbers; Baptists were second; Presbyterians, third. But also represented were Disciples of Christ, Congregational, Jewish, United Presbyterian, Lutheran, and Episcopal churches.

Business Managers from Disciples of Christ Churches
From left to right around table

Ralph Chaney, First Christian Church, Oklahoma City, Oklahoma; Victor E. Criswell, Eastside Christian Church, Tulsa, Oklahoma; O. O. Waters, First Christian Church, Tulsa, Oklahoma; Mrs. Juanita Miller, Crown Heights Church, Oklahoma City, Oklahoma; Kenneth F. Smith, East Dallas Christian Church, Dallas, Texas; Dr. W. A. Welsh, Minister, East Dallas Christian Church, Dallas, Texas; Jimmie K. Stodghill, First Christian Church, Wichita Falls, Texas; O. J. Lloyd, Union Avenue Christian Church, St. Louis, Missouri; Lloyd H. Burns, University Christian Church, Fort Worth, Texas; Charles F. Rouse, Country Club Christian Church, Kansas City, Kansas.

These men found that so far as administration was concerned their problems were very similar. At the same time they individually conceded that an administrator needed to know the background and organization of his own denomination.

The program included addresses and discussions on Wills, Trusts and Estates; Budget Development; Church Accounting Procedures; Office Equipment; Insurance; Pledge Collections and Reports; Volunteer Service Program; Church Publications; Fire and Panic Prevention; Maintenance and Housekeeping; Operation of Kitchen and Dining Room.

To this editor the informal discussions in the hotel lobbies and at luncheon tables supplemented the formal material very effectively.

Training of Administrators

It was recognized that splendid as is the interdenominational ideal, there may be some difficulty in maintaining it. Some kind of training must be provided for prospective efficient church managers. After all, churches are distinctive organizations and the psychology of leading a church differs from the psychology of directing a business house. Accounting systems should parallel the business systems, yet must be adapted to the voluntary contributions which support churches.

Should the training be provided by theological seminaries? If so, which seminaries can do the work? Can a denominational seminary adequately train an administrator who expects to work in a denomination of different faith from the seminary in which he is trained?

Some of the men seemed to feel that it would be wise to seek a university with an established course in business administration. This would seem a natural school to teach church administration. Some suggested that the training colleges for Christian associations were qualified for this kind of instruction. There was some fear that the denominational seminary might split the group and that it would follow the usual practice of Protestantism and divide along denominational lines.

One man pointed out that our Sunday schools were originally lay organizations but now have become very much denominationalized. In a similar way the International Society of Christian Endeavor, the original undenominational Christian youth organization, has been succeeded by denominational youth organizations. Will the church administrators follow this same course? If so, will it affect the organization happily or otherwise?

Whatever may be finally resolved regarding the training of church administrators, there is a present need for qualifying men for the task. There should be some way for the churches now using administrators to share their experiences with others looking toward the new profession. Summer conventions and school are good. But more vital is actual experience within church walls, dealing with the daily problems of church administration.

Perhaps some churches can help to in-

stitute a plan of apprenticeship in which the candidate works for a year under the direction of a competent manager. In one instance where this was tried a neighboring church in the same city had a job ready for the candidate as soon as he felt qualified for the work. In the larger churches there will be duties to which the apprentice can turn his hands as he learns the techniques of managing the temporal affairs of the church.

As far as numbers are concerned, the National Association of Church Administrators will never be a great organization. But its members can add to the quality of the leadership in the churches which elect to use their services. An adequate plan for selecting the right men and helping them to qualify for the positions which will be offered seems to be a most important item in the program to be projected.

The challenge of this new profession is that it requires men of executive skill who are anxious to serve the church in that capacity. The work is so distinctive that there should be no confusion with the tasks of the ordained staff which carries on the traditional duties of the clergy.

The Men Who Lead the Association

We have thought that it would be of interest to show the faces of the men who have been elected to head this new organization and, at the same time, give enough of their backgrounds to show the sources of church administrators. In the article readers will note the vital question raised: "Where will the managers come from?" The question of proper educational preparation for the new profession must have immediate consideration.

R. Bryan Brawner, President
Highland Park Methodist Church
Dallas, Texas

Bryan Brawner has been executive director of this church since 1951. He comes from the field of education; his immediate responsibility before joining the Highland Park Church was the school superintendency of North Little Rock. The Highland Park Church, of which Marshall T. Steel has been the pastor for twenty-one years, has the largest membership of the Methodist denomination. Mr. Brawner's responsibilities includes personnel supervision, program direction, business administration, and physical plant maintenance operation. In addition to his other responsibilities he has served as the chairman of the Dallas chapter of church administrators.

W. L. Schwantes, Vice-president
The First Baptist Church
Austin, Texas

Bill Schwantes is a good example of a man who had a definitely spiritual call to the service of Christ in his church. Though training for mathematical engineering and business economy, he took every opportunity to study church administration. For ten years he served as storekeeper for the Birmingham-Southern Railroad Company in Birmingham, Alabama. But the love for the church took him into part-time work with the Hunter Street Baptist Church. From there he went to the First Baptist Church, Oklahoma City, Oklahoma, where he became the first full-time church administrator among the Southern Baptist Churches. From there he moved to Austin, Texas.

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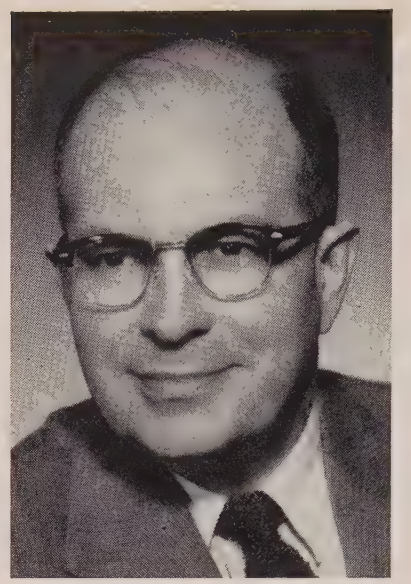
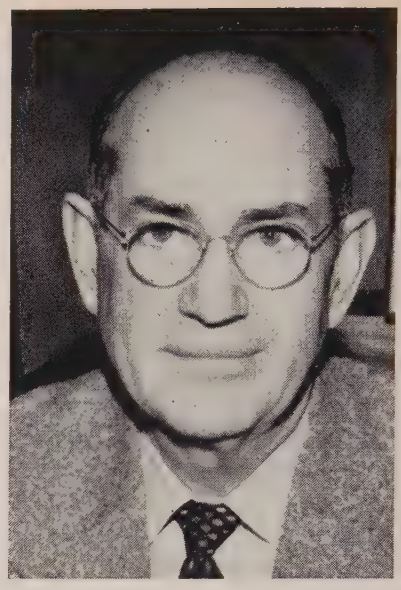


Donald E. Fancher, Secretary
Montview Boulevard
Presbyterian Church
Denver, Colorado

Don is the second of the officers of the administrators' association to come into the church after railroad experience. Following public schools in Iowa and Nebraska, he studied at the Nebraska State University at Lincoln. Then for thirty-two years he did work of a supervisory and administrative nature with the Chicago, Burlington & Quincy Railroad. With his family he joined the Montview church in 1950. His voluntary activities were appreciated, and in 1955 he was employed as the business manager of the church. The church has a membership of 4500 and is at present erecting a new building at a cost of $1,250,000.



Orion D. Waters, Treasurer
First Christian Church
Tulsa, Oklahoma

Orion comes to the church from the federal government. In that service he served for many years as an auditor. The decision to accept work with the church was made after many months of serious consideration as he sought to make his life count the most. Now, after years of service, he is satisfied that the compensations of the work he is doing more than offset the financial loss. He is given the title of financial secretary on the church letterhead. His greatest achievement, he feels, has been the development of a Consecration Day which in twelve years has increased the church budget from $70,000 to $177,530 for the current year. This 1957-58 budget was oversubscribed.

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The Duties of a Business Administrator

Bob Stotts

Here is a job analysis which, though originally devised for a Methodist church, may provide the essentials for churches of all denominations as they add administrative personnel to their staffs.

Basic Function

The Business Administrator shall be responsible directly to the Pastor and indirectly to the Official Board and Pastoral Relations Committee for the efficient administration of the business matters of the church and the maintenance of church property, the direction of the church staff and as purchasing agent as shown in this organization chart.

Conditions of Employment

1. The normal hours of employment shall be observed—6 days per week. However, it is recognized that this is a dedicated service and the incumbent will find it necessary to spend many hours in attendance at various meetings and in visitations outside the normal hours. Compensatory time off for hours beyond reasonable expectations may be arranged by mutual agreement with the pastor.
2. Annual paid vacation shall apply in accordance with the policy of other staff members.
3. Incumbent shall be expected to be a member of that church and be regular in attendance at worship and to support the church with his gifts and services as any other layman.
4. The incumbent shall be bonded by the church.
5. The salary for this position shall not be changed, except by mutual agreement, thirty days in advance of the new budget year.
6. Thirty days notice shall be given incumbent before severance and incumbent agrees to give the church like notice.

Duties and Responsibilities

1. Maintain the church financial records in good order according to established accounting practices.
2. Make periodic financial reports to Official Board.
3. Periodically review the status of pledges to church funds and inform members of their accounts. Recommend action to Financial Committee on delinquents.
4. Review all expenditures of church funds and approximate disbursement of authorized funds within the limits of the church budget.
5. Give administrative direction and detailed assistance to all fund-raising campaigns authorized by Official Board.
6. At the Pastor's direction, correlate the efforts of any group, or groups within the church to coincide with the desires of the Pastor and the Official Board.
7. The incumbent is a member ex-officio of the Official Board and must have the qualifications required of any member of the Official Board.

Membership Records

1. Be responsible for maintaining the church membership records in good order to the end that church membership is accurately known, new members are recorded, transfers, withdrawals, births and deaths are recorded, changes of addresses are obtained and recorded.
2. Recommended changes, additions, or deletions of church membership records to the pastor.
3. Using such information services as are available (including Sunday School rolls) make every effort to record new Methodist families in the area served by the church.
4. Make periodic lists of new families for the Pastor and Committee on Membership and Evangelism for the purpose of visitation.
5. Record the results of Pastoral and Committee visitation and recommend further action to the pastor.

Church Property and Equipment

1. Maintain all church property in good condition authorizing necessary repairs to be done in the most economical manner and within the limitations of the church budget.
2. Report to the Pastor and Board of Trustees any extraordinary maintenance required and make recommendations for action to be taken.
3. Direct the church custodians to see that the church buildings and grounds are maintained to standards of cleanliness and appearance that befits the status of this church in the community.
4. Schedule the use of church facilities to

Mr. Stotts is the administrative assistant in the Oaklawn Methodist Church, Dallas, Texas.

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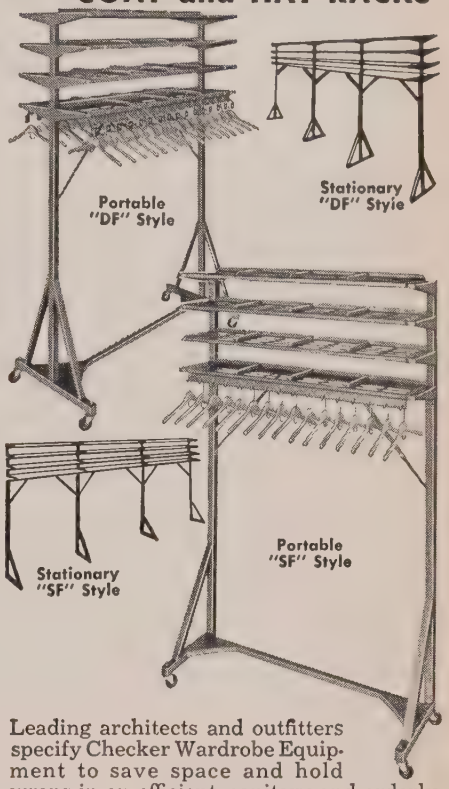

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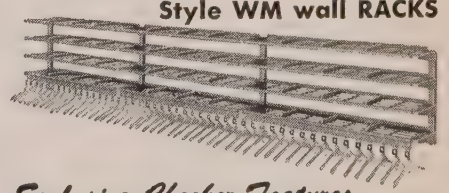

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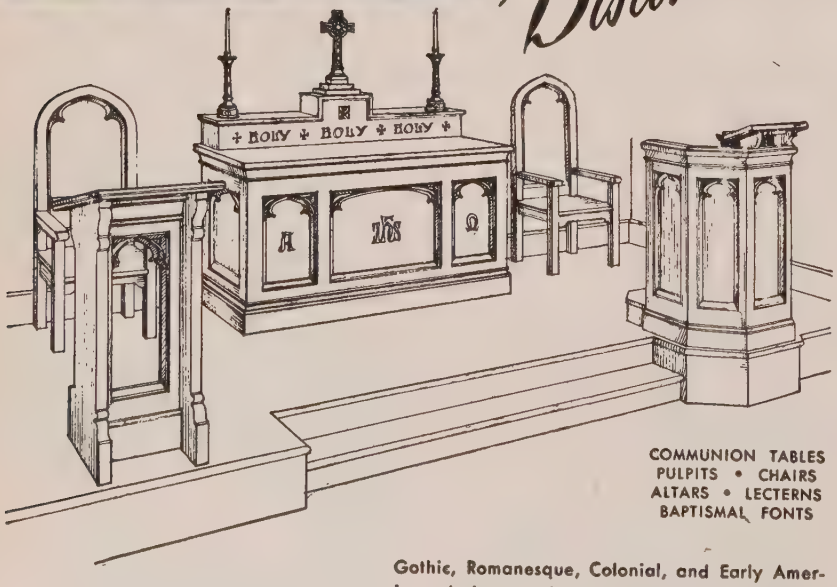

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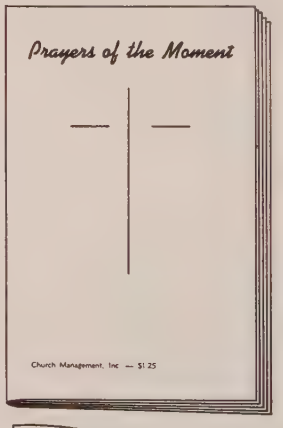
groups or organizations that are approved by the Official Board. Recommend procedures and rules for the use of church property and see that all groups conform to the rules. In cases of conflict, the administrative assistant's decisions are final and subject to change only by the pastor.

5. Establish and maintain an accurate inventory of all church equipment (furniture, fixtures, athletic equipment, etc.), maintain adequate supplies of expendable items. Recommend new capital investments.

Personnel

1. Supervise the activities of the church staff as shown in the Organization Chart.
2. Handle all personnel matters of the church staff, such as scheduling vacations, setting hours of work, making recommendations to the pastor for promotions or discipline or granting of extraordinary privileges, etc.
3. See that the church staff is adequately covered by unemployment insurance, social security benefits or other benefits to which they are entitled.
4. Make recommendations to the pastor for general changes, additions or deletions to the staff.
5. Assist pastor by having knowledge of capable persons available to substitute for or replace Religious Educational Director, Choir Director, organist, etc.
6. Handle all routine requests for small financial assistance and consult with pastor on unusual cases.



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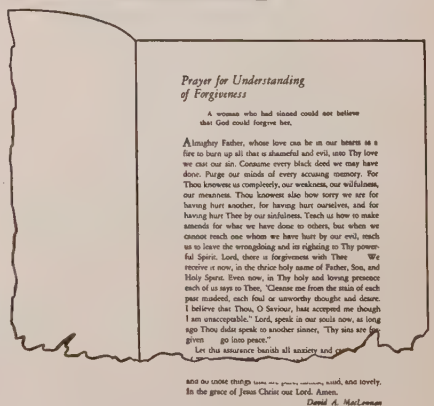
(see page fifty-seven)


Prayer for Understanding of Forgiveness
A woman who had sinned could not believe that God could forgive her.
Almighty Father, whose love can be in our hearts as a fire to burn up all that is shameful and evil, unto Thy love we cast our sin. Consume every black deed we may have done. Purge our minds of every accusing memory. For Thou knowest us completely, our weakness, our wilfulness, our meanness. Thou knowest also how sorry we are for having hurt another, for having hurt ourselves, and for having hurt Thee by our sinfulness. Teach us how to make amends for what we have done to others, but when we cannot reach one whom we have hurt by our evil, teach us to leave the wrongdoing and in righting us Thy powerful Spirit. Lord, there is forgiveness with Thee We receive it now, in the thrice holy name of Father, Son, and Holy Spirit. Even now, in Thy holy and loving presence each of us says to Thee, "Cleanse me from the stain of each past misdeed, each foul or unworthy thought and desire. I believe that Thou, O Saviour, hast accepted me though I am unacceptable." Lord, speak in our souls now, as long ago Thou didst speak to another sinner, "Thy sins are forgiven go into peace."
Let this assurance banish all anxiety and
and on those things
In the grace of Jesus Christ our Lord. Amen.
David A. MacLennan

Circle No. 27 on card insert

Cooperative

T.V. Programs

Friedrich Rest

Climaxing hours of planning and preparation, individuals and councils of churches are producing interesting T. V. programs, many without professional assistance except from the station itself. Because of the time necessary to select the most suitable format, deciding how to visualize the religious message in an interesting and acceptable manner, and getting people, material and manuscript ready for a rehearsal before presentation, perhaps our experiences may be of value to other voluntary working committees.

In Evansville our half-hour presentations so far have centered mainly on a visual "Pastor's Study" program, and a religious variety program we have called "Something for Sunday."

The Pastor's Study

The ten Pastor's Study programs featured unrehearsed telephone questions from the audience which were answered audio-visually from a desk in the studio. A panel discussion with varying local leaders rounded out each program in the series. While some questions were repetitious, a large number were apparently challenging and interesting to a wide audience. The pastor on the program was kept amazingly busy answering on the telephone such voluntary questions as "How does one square evolution with Christianity?" "Should the city fathers have integrated the swimming pools?" "Who created God?" "Shouldn't we leave our churches open day and night for individual prayer?" "Is it wrong to crochet on Sundays?" While one could not successfully predict questions, helpful background readings for me were: Dan Poling's "Your Questions Answered," Denver Davis's "Across the Pastor's Desk." Simon Doniger's "The Minister's Consultation Clinic," Barnette Kane's "Dear Dorothy Dix," and numerous questions and answers in the daily papers and popular magazines. Practice in answering questions briefly was gained in Sunday Church School classes for adults and young people, where cards and pencils were passed out and collected. On a rotating basis individuals in classes thus asked questions of their pastor. Whoever has continuous responsibility for this type program shouldn't be surprised if several months after the series is over some lady anonymously phones, perhaps at night, "I'm afraid. . . . pregnant; is there something in the Bible which might help me?" Or, others may ask: "How does one prepare for the ministry?" "My husband just walked out of the house. I told him to get out, but now what do I do?" "Should you tell a person when he has cancer?"

Variety Programs

The variety programs required more of the usual type of preparation. On our "Something for Sunday" programs, our Council of Churches sought to present various programs on the themes of church music, doctrine, home life, camp programs, and symbolism. In view of space limitations we must drastically reduce our comments to a bare minimum on all but one of these programs.

The church and music program permitted the use of an inspiring choir to demonstrate various types of Christian music. The narrator of this program was Rev. Walter Noffke, who was then chairman of our committee. The doctrinal program was "Resurrection on Main St.," consisting of brief statements followed by an interview of each person in his particular walk of life. Each person talked on the meaning of resurrection today. The home life program was abridged from a good film strip, to permit time for a panel discussion on delinquency. The camp program made brief use of motion pictures of local people and scenes at various camps.

Our Christian Symbols

The March program on symbolism was one of which I had charge. Since this subject lends itself naturally to visualization, I am including detailed notes, but not the entire script, as the specific symbols may vary from city to city.

The program opened with the announcer telling something about the series of programs under the auspices of the Council of Churches. While the announcer talked, close-ups of several symbols on a bulletin board, a book on symbolism, the pastor who was to do the explaining, the

Dr. Rest is minister of St. Paul's Evangelical and Reformed Church, Evansville, Indiana and an authority in his denomination on worship and the fine arts, and author of **Our Christian Symbols.**

1/2

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back of the heads of people in the "class room" situation, were shown. A record of familiar organ hymns added background.

Here is part of what the announcer said in 50 seconds:

"The signs, symbols, and monograms on our church buildings and furnishings create an atmosphere because of their depth of meaning. A renewed interest in understanding our Christian beliefs through symbols makes today's program particularly timely."

The first major portion showed the pastor near a desk, telling about Jesus using symbols again and again, referring to the Good Shepherd, the Door, and the Light of the world. He also showed a chalice.

The pastor then walked to a drawing board, where he met another pastor, the Reverend Manfred Haas, who is particularly talented in drawing. There the artist drew the open book, a candle, praying hands, fish, ICXC, while the pastor explained briefly, using about seven minutes in all for this part of the program. Since the pictures were sketched previously in light pencil, the drawings didn't take more than 20 or 30 seconds each; the exception was a more elaborate picture, drawn completely in advance and explained by the artist himself, giving him a chance to talk as well as draw on the program.

The next scene took us to the wall in back of the desk, where lectern and pulpit antepedia were hung. One by one brief explanations of these ten symbols were given. In our town we explained (in seven minutes) the crown of thorns, ancient lamp, shamrock, sevenfold flame, Epiphany star, anchor cross, cross and crown, interwoven circles, descending dove, alpha and omega.

The next scene showed the artist with a pulpit robe and five stoles hanging from his neck. Naturally we explained that the artist doesn't usually wear more than one stole at a time, but we held each stole individually while giving brief explanations of the symbols on the pendants: the fish, celtic cross, trefoil, beehive, IHS and cross fluery. Four minutes were used, including an explanation of why a minister may like to wear a robe.

When he walked out to take off his robe, we explained the availability, free, of reprints of an article from *Church Management* entitled "Meaningful Symbols for a Changing Church Year," which appeared originally in the December, 1956 issue.

By this time the artist was back at the drawing board, where he drew a few types of crosses, allowing five minutes for explanations.

In the last two minutes we contrasted two crosses, a simple kind made of ordinary sticks and an altar cross, saying this as close-ups were shown:

"Of all Christian symbols, the cross is the most widely used. Over 400 forms of the cross are in existence. Whether the cross is simple or elaborate, it takes us

back to the green hill far away where our Lord was crucified. There we are reminded of God's attractiveness, sacrifice, judgment, in short, of his love for sinful man, and triumphant hope. 'God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life.'

Upon the cross of Jesus
Mine eye at times can see
The very dying form of One
Who suffered there for me;
And from my smitten heart with tears
Two wonders I confess,
The wonders of His glorious love
And my own worthlessness.

Close-ups: the altar cross; the Easter lilies and cross on Easter bulletins; pastor holding a hymnal and quoting a hymn stanza.

The announcer wound it up in 20 seconds.

Two cameras were able to do an outstanding job because of advance briefing by the director who had arranged everything around three scenes—the drawing board, the desk and the hangings in the background, and the altar cross center with bulletin boards close to the side.

Conclusions

From our limited experience we would suggest several tentative conclusions: We are keeping the programs quite simple, because of time limitations for preparation on the one hand and technical difficulties on the other. We try to have close cooperation and consultative advice ten days in advance from the program director at the station.

Our committee procedure is to review the program about three weeks in advance, giving free advice to the person in charge of that particular program, after which he is largely on his own. Assignments are made several months in advance, one person for each program. The station assigns a director who is contacted as soon as a format has been worked out. Following the director's technical guidance and general advice, the program is then put into concrete form and finally polished with a rehearsal at the station. This rehearsal is often just prior to airtime. Interviews and panels need to be kept on a lively basis. Professional staff assistance from the council would be especially helpful in this complicated medium, but volunteers can do a good job if there is a basic commitment and a cooperative attitude. Churches themselves must permit their pastors to channel a reasonable amount of devotion and time into T. V. as a service to the community. Publicity to the churches and public from the council office assured an audience—a factor of recurring importance.

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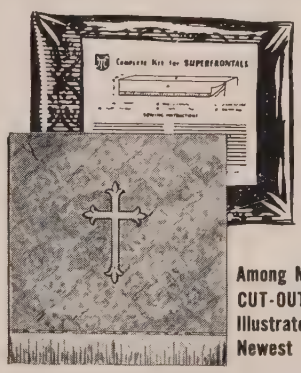

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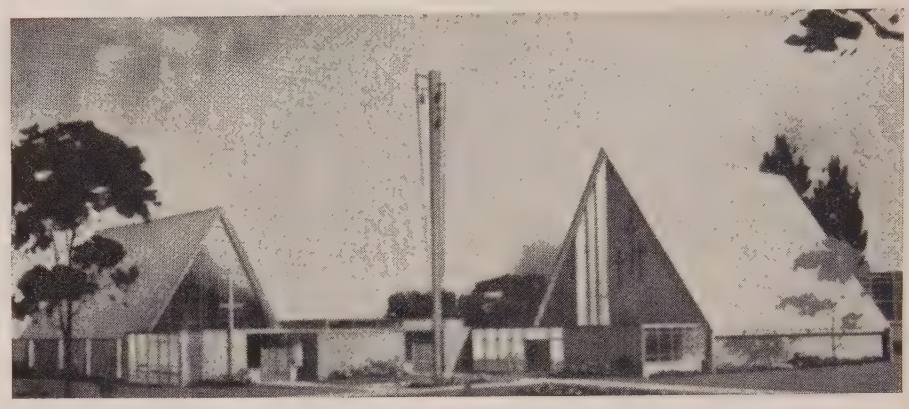
Inmates look forward to a new Prison Chapel

Gerald L. Meek



The inmates of the State Prison of Southern Michigan at Jackson, Michigan, are looking forward with a great deal of anticipation to the first church services to be held in a new chapel. The new building, really a combination of buildings, will house facilities for all faiths, prison Chaplains' offices, and rooms for Bible study and catachism. Until the building is completed the inmates will continue attending services held in the prison auditorium, as in the past.

Although the state legislature has provided funds for the building of the chapel, state law does not provide that state funds be used for furnishing any churches. The estimated cost of furnishing the new facility is thirty-two thousand dollars and the inmates have contributed their efforts to help with the financing.

On the evening of March 29, inmates staged a boxing program, through the cooperation of the Warden, Individual Treatment Department, and the Athletic Department, which was open to the public. Tickets to the benefit bouts were one dollar, and all proceeds went to the Chapel Furnishings Fund.

Archie Moore, light-heavyweight boxing champion of the world was present. Not only did Moore contribute to the fund, feeling that it was a very worthy cause, he also was guest referee.

Inmates of the prison have a sincere desire to become oriented to the teachings of the Bible and God, and feel that the new chapel will better enable them to get needed spiritual guidance.

Although on the surface many of the men do not appear religious, there is a deep-rooted hunger for a place of prayer. Many feel the need of spiritual contact with families who are awaiting their return to free society.

Lack of religious training is one failing that many of the men seem to have. They want to become close to their God, and through the church teachings, become better citizens, fathers, etc., when they once again have the opportunity to take up the reins which steer their lives. Without some religious training and background, it is sometimes hard to face the hardships that they are doomed to be confronted with.

Knowing and realizing the responsibility that the public has in the rehabilitation and betterment of prison inmates, many people of society have sent contributions to the chapel fund. These people are the ones that know that some religious training and beliefs are as important in the creating of new inner-men as the imprisonment itself.

Appeal to the Leaders of Nations

Out of discussions and concern about the testing of and reliance upon nuclear weapons, a group of California clergymen drew up the accompanying "Appeal to the Leaders of Nations." Over 700 ministers in California signed the appeal when it was circulated by the Northern and Southern California Councils of Churches. The Board of World Peace of the Methodist Church has endorsed it and forwarded it through its publication "Peace Courier" to all Methodist ministers in the United States. Those of our readers who are concerned and who wish to add their names to the appeal are invited to forward their names to The Rev. John R. Shaffer, Coordinator, Appeal to the Leaders of Nations, 817 West 34th St., Los Angeles 7, California.

The Gospel of Jesus Christ drives us to a concern for the welfare of every person as a son or daughter of God. We must reject any philosophy which would imply that the life of a single child in the most obscure family on earth is less precious in the sight of God because it is "statistically insignificant."

As trustees of the future we deeply believe that for us to cause any degradation of the life which God has given us to pass on, is to sin against his creation. Scientists even in their disagreement have pointed out the dangerous cumulative physical and genetic effects which past and present nuclear explosions have upon present and future generations of man.

We believe that nuclear weapons, whether used to destroy or to threaten, represent a contradiction of the way of God as revealed by Jesus. As individual American and Christian clergymen we must assume our share of the guilt for these actions, and do all we can to insure that this sin shall cease. We believe that God is able to use an act of courage and faith as a means of grace, to help us and other nations to go forward to disarmament and peace.

To continue further testing of nuclear devices is to be, as Dr. Albert Schweitzer has said ". . . committing a folly in thoughtlessness . . ."

Therefore, as concerned Christian clergymen we call upon our government, and the other governments of the world, to proclaim, by agreement, the immediate cessation of nuclear explosions and the halting of further testing of nuclear devices *now*.

Further, we affirm that an international agreement to stop testing of nuclear weapons now, before man passes the point of no return in the armaments race, could serve as a first step toward a more general disarmament and the ultimate effective abolition of nuclear weapons, averting the possibility of a nuclear war that could be a catastrophe to humanity and an abomination unto God.

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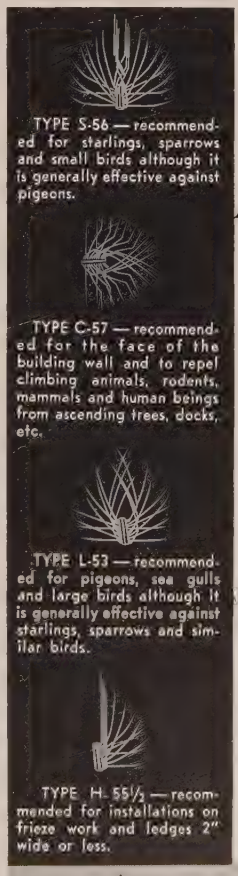
TYPE S-56 — recommended for starlings, sparrows and small birds although it is generally effective against pigeons.
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Priming the Preacher's Pump

David A. MacLennan

"Christmas cards on sale in July! How early can you get?" This was my not too amiable response as my wife and I approached a Christmas greeting card display in the attractive "City of Paris" department store in San Francisco last summer. In common with my brethren I had deplored the commercial exploitation of Christmas, had criticized businessmen for "Do your Christmas shopping early" tactics earlier and earlier. Before Thanksgiving Day arrived street decorations, store windows and interiors were being decked with holly and holly's successors.

Second thoughts cause me to take a brighter view of thinking of Christmas in July or any other month. Has not Christmas made the most profound difference to the planet of any event? If we could persuade passers-by shops and sanctuaries to think of its deep meanings why not do it whatever the season? A few years ago I was startled to read in a New Haven, Connecticut, newspaper that an able pastor and preacher in a nearby community held a Christmas service on a July Sunday. The Reverend James Brown doubtless had excellent reasons for the sensational departure from custom. I suspect that he wanted the divine incarnation recollected in greater tranquillity than the secularized version of it in December permits. Every Lord's Day celebrates the resurrection of the God-in-a-human life who was sent forth by God "born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons." (Galatians 4:4, 5).

Perhaps the department store merchandize promoters were right. We should think in season and out of season of one in whom uniquely and redemptively God visited and redeemed his people." (Luke 2:68).

Dr. Donald O. Soper, one of the best known Christian personalities of Britain, broadcast a series of straight talks on the main points a few years ago. These have been published under the title, *Practical Christianity Today.* (The Epworth Press, 25-35 City Road, London, E. C. 1, England. Price two shillings, sixpence). In one of the talks, "Preparing for Christmas" Dr. Soper voices the regret Christians feel:

> **I believe it (Christmas) has been catching us unawares and taking us by surprise year after year. That's why instead of becoming our standard of action and setting the tone for our everyday life, it's just a delightful brief interlude in which we take time off, so to speak, from the grim facts and bad habits all around us.**

He is sure of the reason why Christmas for most people lasts about four days instead of three hundred and sixty-five:

> **We have turned Christmas into a holiday, and forgotten that it's a birthday. You can't keep a birthday properly unless you prepare for it. You can't keep the birthday of Jesus properly unless you prepare to greet him as the principal guest of his party.**

Thanks to the Christian year and the policy of *Church Management's* homiletical counselors based on it, November bids us get ready for Christmas now. Sermonically you may have jotted down ideas for Advent and Christmas messages months ago. If not, now is the time! But much more than intellectual and sermonic preparation is required if we are to be effective heralds of the Good News the herald angels sang. We must prepare ourselves. Our British colleague, the deservedly famous Christian controversialist we have quoted above, is certain that most Christians get everything ready except themselves. "You and I have got to give our minds and lives as a present to Jesus Christ, just as we give our presents to one another, or, it seems to me, sooner or later there won't be anybody left to give presents or to receive them." (*Practical Christianity Today,* page 45).

For myself, and I am sure for you also, the only worthy response is that of Christina Rossetti's hymn:

> **What can I give Him,**
> **Poor as I am?**
> **If I were a shepherd,**
> **I would bring a lamb;**
> **If I were a wise man,**
> **I would do my part;**
> **Yet what I can I give Him—**
> **Give my heart.**

(From the poem beginning, "In the bleak

Dr. MacLennan, who regularly conducts this column for Church Management, is minister of the Brick Presbyterian Church, Rochester, New York, and part time instructor in homiletics at Colgate-Rochester Divinity School.

High Flight

Oh! I have slipped the surly bonds of earth
And danced the skies on laughter-silvered wings;
Sunward I've climbed, and joined the tumbling mirth
Of sun-split clouds—and done a hundred things
You have not dreamed of—wheeled and soared and swung
High in the sunlit silence. Hov'ring there
I've chased the shouting wind along, and flung
My eager craft through footless halls of air.
Up, up the long, delirious, burning blue
I've topped the wind-swept heights with easy grace
Where never lark, or even eagle flew—
And, while with silent lifting mind I've trod
The high untrespassed sanctity of space,
Put out my hand and touched the face of God.

John Gillespie Magee, Jr.

(The author of this verse, a son of American missionary parents in China, was killed in action a short time after he wrote these verses. He was serving in the R.C.A.F. The verses were written 20,000 feet in the air. A reader requested the source from a line in "Priming the Preacher's Pump.")

midwinter," found in hymn books set to the tune "Cranham" by Gustav Holst).

Sermon Seeds

Advent's four Sundays, December 1, 8, 15 and 22 may be used for a series on the meaning of Christmas for us and for our world in 1957. Did I mention earlier a notable Advent series preached in his former church, Kingsway-Lambton United Church, Toronto, Canada, by my friend Dr. Wilfred C. Lockhart? Fortunately these were printed in booklet form two years ago by the United Church Publishing House, Toronto. Dr. Lockhart made Bethlehem the symbol and theme. On Advent Sundays he preached on "(1) Bethlehem, the Village of Consecration, (2) Bethlehem, the Village of Courtesy, (3) Bethlehem, the Village of Dedication, (4) Bethlehem, the Village of Hope." On Christmas Day the topic was "Bethlehem, the Village of Revelation." Biblical, theologically strong, and illustrated aptly, the sermons must have lifted his hearers nearer the spiritual Bethlehem where souls can become homes of the divine redeemer. Here follow some other ideas which you may find germinal, or to use a word once favored by Dr. Lynn Harold Hough—seminal.

I *Where did it all begin?* (or, *How did it all begin?*). Texts: Luke 1:26-27" . . . the angel Gabriel was sent from God . . . to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." John 1:2—"He was in the beginning with God." Introduction may stress the age-long, world-wide movement of Christianity, its pervasive influence and power over human life despite all denials of its truth and relevance, and despite all defiance by powerful opponents. Where did it all begin? How did it all begin?

(1) Ask one of Christianity's foremost reporters and interpreters, St. Luke. Luke was indeed a superb craftsman, and his gospel was written for inquirers, for folk who like most of us are ethnically Gentiles. Ask Dr. Luke, "How did it all begin?" Christmas, Christianity—and he gives the answer. "In the sixth month of the pregnancy of Elizabeth, the wife of an old country priest, living among the Judean hills, the angel Gabriel was sent from God to a virgin espoused to a man whose name was Joseph . . ." (So to the end of the simple words, recorded in Luke 1:26-38).

As a contemporary scholar, Dr. S. C. Carpenter phrases it: "The earthshaking movement, which transformed the Roman Empire and created Christian civilization, begins with a Mother and a Child—and God." (*Christianity.* A Pelican Book. Penguin Books, Inc., Baltimore 11, Md. 1953, page 39).

(2) Ask the philosopher-theologian who wrote the first chapter of the Gospel according to St. John. "He was in the beginning with God. . ." The late Dean W. R. Inge once stated the conviction of the church across the centuries: "Christ, himself, did not begin to exist on the first Christmas Day. He was with God the father from all eternity. The world was made through him, and without him nothing came into being. He was and is the brightness of the Father's glory, and upholds all things with the word of his power. He was in the world, as St. John tells us, long before the incarnation. He came into his own many times in the earlier history. He was in a figure the spiritual rock that followed the Israelites into the wilderness. He is the lamb slain before the foundation of the world." Does this tremendous concept which theologians speak of as the pre-existent Christ mean anything to us today? It should, and it can. Born of a woman, born under the limitations of humanity, Christ who is Christmas, is not "dreamed up" by mystics, or invented by meta-physical founders of a cult. He was, as the old creed affirms, "conceived by the Holy Ghost." Scientism may cause us to balk at such an assertion, but could there be a more adequate description of how God in Christ entered into the life of man?

Both Luke and John are correct. This is the profound answer of the Faith to the question, "How did it all begin?" "Where did it all begin?" But these answers could remain of academic interest, remote from our true concerns and inner lives unless we pray in this Advent season that

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(3) It or rather, He—or, more vitally and experimentally *Thou* may be born in us. "Unto *us* is born a Saviour which is Christ the Lord." No reputable historian can say of the ancient Bethlehem stable, "nothing began here." He must account for the existence of the Christian Church, of its peaceful conquest by love of the Roman Empire, its transforming influence on successive generations. Certainly as Jean Paul Richter estimated in words frequently quoted or misquoted: "Being holiest among the mighty and mightiest among the holy, he has lifted with his pierced hand empires off their hinges, has turned the stream of centuries out of its channels' and still governs the ages." But what of my tiny empire? What of our home? Our community? His mighty work can and must begin in me, in us. Thank God it can begin here:

Where meek souls will receive Him, still
The dear Christ enters in.

(Phillips Brooks, "O Little Town of Bethlehem.")

II. *Ready for Christmas?* Text: Luke 14:16, 17—"Come, for all is now ready. Could we honestly say that to Christmas? Even efficient persons can recall one omission from the Christmas list. But Christmas is much more than prepartion of gifts, with the blessing which giving for the right reason imparts. It is chiefly a matter of receiving the gift which began it . . . God's unsurpassed gift of himself in the son of his love.

(1) If you could ask the old Roman Empire into which Christ came, you would receive two apparently contradictory answers, both of them containing incontrovertible truth. (a) The first answer would be that the world of the first Christmas was ready. Scholars who know the period declare the time of Christ's coming was ideal. World conditions were ripe. Social, economic, moral, religious factors converged upon it. A tide in the affairs of men had its flood; the preparatory work seemed complete. Then at the flood-tide hour God launched his new invasion of time. The Roman peace, the great roads, the common language of the ancient world, the moral greyness of the time, the failure of the old and new religions—all made it the psychological moment. "In the fullness of time God sent forth his son." Yet (b) A majority of individuals in the Graeco-Roman world would answer that the world was not ready for the revelation of Christ. Even in the New Testament it was apparent that Herod turned theological student because he was not ready. He could not be spiritually prepared with his soul so plunged in evil. Jerusalem was troubled too. Disturbance drew near in this strange baby. The shepherds were not ready: they were "sore afraid." Did it mean the end of the world they knew? Thank God there was one group who were ready, the "wise men." "They knew the difference between real and sham kingliness."

(2) Is the world of 1957 ready for Christmas? Ready to welcome Christ to his rightful place as Lord of life and determiner of destiny? Through modern miracles of communication, transportation —(and if one may be permitted to say it) of detonation of atomic bombs—it has become more of a neighborhood than ever before. Our very fears and anxieties, our unquenchable longing for something-for someone-to give our lives meaning, completion, true security—prepare the way for Christ's coming. "Does the tide always come back like that after it's gone out?" asked a little boy at the seashore. "Always, laddie," answered his father. Always the ebb-tide is followed by flood-tide. De we not live in the time of flood-tide, spiritually, religiously? History is a strange record of ebb and flow. But mankind can tolerate just so much doubt, cynicism, despair, degradation of itself. Then disillusioned and sick perhaps "even unto death," the Spirit of God moves in and men rise from the mud and scum of things and call upon God. And before they call God answers.

(3) Radio and television newscasters or announcers sometimes say on a news roundup "Come in, Mr. Brown in Vienna," or Budapest, or Tokyo, or Wash-

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ington. So let the Spirit bring the question to where we live and think and decide: "Come in, Mr. —" "Come in, Mrs. . . ." "Come in, Tom, Dick, Harry, Grace, Ruth, Mary . . . in. . ." Are you ready for Christmas? It will mean not just "packaging" gifts for loved ones, friends, those who remembered us last year. It means housecleaning, sweeping out moth-eaten beliefs, rusty prejudices, soiled and useless habits. It may likely mean that "the dearest idol I have known"—my own success, prestige, profits,—may have to be torn from the throne where Christ must reign.

Could but thy soul, O man, become a quiet night,
Christ would be born in thee, and set all things right.

"And at the time for the banquet he sent his servant to say to those who had been invited, 'Come: for all is now ready.'"

III. *Why Christmas?* Text—John 20:31—". . . that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." These words of John give the reason why he wrote his gospel. "These are written" for this holy purpose, he is explaining. The words may also serve as the answer to the questions, Why Christmas? Why did Jesus come? Christmas is much more than a lyrical interlude in the "still sad music of humanity." It is much more than a modern version of the pagan Roman festival of the Saturnalia, dressed in what may be Christian vestments.

(1) As Sir Oliver Lodge once wrote of the incarnation, "The Christian churches have hold of a great truth." This great truth is extraordinary, to many incredible; "The Word"—the divine reason, thought, Spirit—"was made flesh and dwelt among us. Two thousand years ago, the eternal God became incarnate, embodied in a man like ourselves. To become human meant acceptance of our limitations and humiliations. But in the case of Jesus our Lord it meant death at the end of thirty-three years at the most, after a short adult life spent within a tiny country. Yet today millions turn in thought and imagination to a stable in a cave near an unpretentious inn in that far off village of Bethlehem. For at least a day or two there is a truce with aggressive selfishness, cares, anxieties, fears, hatreds. When we accept the solid fact of God's incarnation we may well ask ourselves, Why? As an editorial in *The Methodist Recorder* of last December reminded me, no one has given a simpler, more satisfying answer than Augustine of Hippo. Centuries ago he expressed the New Testament reason in these words: "The chief cause of Christ's coming was that men might know how much God loves them."

(2) If you accept this answer, you can face any crisis with hope. Listen to the 19th century social reformer and Christian leader, Charles Kingsley: "The incarnation is the one fact which to me is worth all, because it makes all others possible and rational, and, without it, I should go mad." In this fact Kingsley found escape from depression and resource for tackling the stubborn social problems of his time. When stubborn problems depress or baffle us, let us hold fast to the great fact of God's invasion of our humanity in Christ. His love never fails or forsakes, and because God so loves the world, all cannot be lost.

Hellmuth Gollwitzer in his remarkable testament of faith, *Unwilling Journey* tells the story of his life with a desperate band of prisoners in Russia at the end of World War II. He describes one Christmas when they were at the end of their tether. They had nothing to give to one another as gifts. Then they did the one thing left to them: they cut little pieces of wood and on them inscribed the promises of God. As Dr. E. Gordon Rupp wrote of these harassed and destitute Christians, "for them those promises became life, and health and peace and hope." So the promises of God's unceasing love of his human children nourish our hope that we can not despair of his world, nor of ourselves "in Christ." The baby Jesus grew

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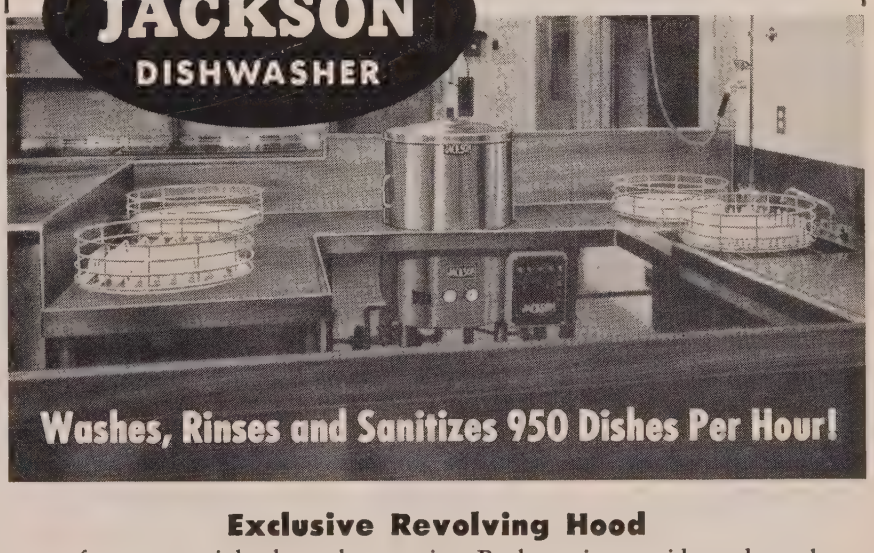

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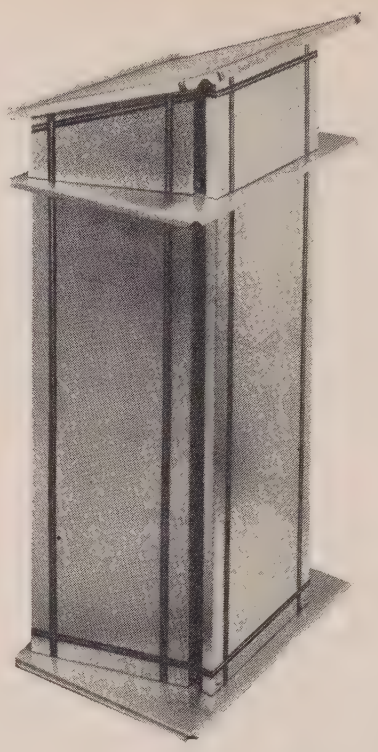

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up; the fact of Christ includes not only a crib but a cross and a throne. He reigns, and must reign. He is "let loose in all the world" to sensitize our consciences, to prompt men to fight for justice and kindness and the things by which we truly live We can have confidence that man at his worst is worth saving, if God offered to all men the gift of himself in his son Jesus Christ.

(3) Why Christmas? That we might know that God is, that he is most like Jesus Christ in love and purpose and activity; that with such proof of his love we can never despair of the future if we are linked with him through trust and obedience. One further consequence of this solid fact: because of the fact of the incarnation with all its incredibly good news for all men, we must carry the Word to all who have missed it, or failed to receive and realize its liberating truth. What's the news? "He has visited and redeemed his people." "God is love." "The Word was made flesh and dwelt among us." "That you may believe that Jesus is the Christ, the son of God, and that believing you may have life in his name."

IV. For the fourth Sunday in Advent or for a Christmas Day message why not stress keeping *the reality of Christmas?* Dr. J. B. Phillips, to whom we are all indebted for many fresh renderings of familiar scripture as well as for many clarifying expositions of the gospel for our time, has published a message for Christmas entitled *God With Us* (The Macmillan Company, New York, 35 cents). If you read his pungent plea for a recovery of the true meaning of the festival you may think at once of Matthew's words (1:23b) "and his name shall be called Emmanuel (which means, God with us)."

Dr. Phillips begins by indicting our culture for the commercialization of Christmas and "the blankest ignorance of the historic fact which is being celebrated." He is resigned to the commercialization, to the "vast seasonal racket." He enjoys the harmless gay frivolity but fears that it may conceal the meaning of Christ's birthday from many. Therefore we who are working at being disciples need to communicate (1) that God has visited our earth in person. The Almighty has been here. (2) That this visit, which is called the incarnation, is "the most important single fact of human history." The birth of Jesus must be linked with his death and resurrection. As others, including an early church leader, said, without the ressurection of Jesus Christ there would been no Christmas. As a result of his victory over death and all other evil the first Christians knew beyond all quibbling and doubt that in Jesus God had indeed become their contemporary.

As men and women and children realize that Jesus Christ is alive, God manifest in humanity, they have the best of good news. "For human beings no longer exist in insignificance and fear on a lonely whirl-

ing planet floating in terrifying space, while God, if he exists, is far away in some other dimension. *God has become man!"*

To Dr. Phillips' needed emphasis let me summon another witness, a modern poet named Stanley Leyland. This is his "Christmas":

Push the door softly,
Tread lightly here.
Wake not the baby,
God has come near.

Kneel down before Him
Bow at His shrine,
Silence becometh
Thy tongue and mine.

Shepherds and wise men,
Through winter's snow,
Came here before us,
Long, long ago.

Joseph and Mary
Worshipped Him then,
Baby from Heaven
Dwelling with men.

Leave now His birthplace,
Travel afar,
Knowing thou lackest
No guiding star.

Parson's Book-of-the-month

Remember what some of us said when three or four volumes of *The Interpreter's Bible* had been published? "Can they keep it up?" Of course no editors or publishers could keep up to the highest standard set by the peerless exegete, the most original expositor. For one thing, who or what committee could determine which deserved the first prize? Now it can be acknowledged: *The Interpreter's Bible* has maintained a consistently high level of Biblical scholarship, evangelical concern and homiletical insight and illustration. Volume 12, dealing with the New Testament books of James, Peter, John, Jude and Revelation and providing general articles on The Transmission of the New Testament, Illustrated History of the Biblical Text, The Dead Sea Scrolls, and the literary chronology of the Old Testament, Apocrypha, Pseudepigrapha and the New Testament, is here to give final demonstration and proof.

Throughout the thousands of pages of this massive commentary are sprinkled names famous in the Christian world. But the reputation of the series rests ultimately on the quality of interpretation of the scripture and the relevance of the Word expounded. With few exceptions, the quality is high. In the last volume the eminent make their contributions: the late Burton Scott Easton, Gordon Poteat, Archibald M. Hunter of Aberdeen, Scotland, Elmer G. Homrighausen, Amos N. Wilder, Lynn Harold Hough, Kenneth W. Clark, Frank Moore Cross, Jr., Samuel Terrien and John Knox, to mention mem-

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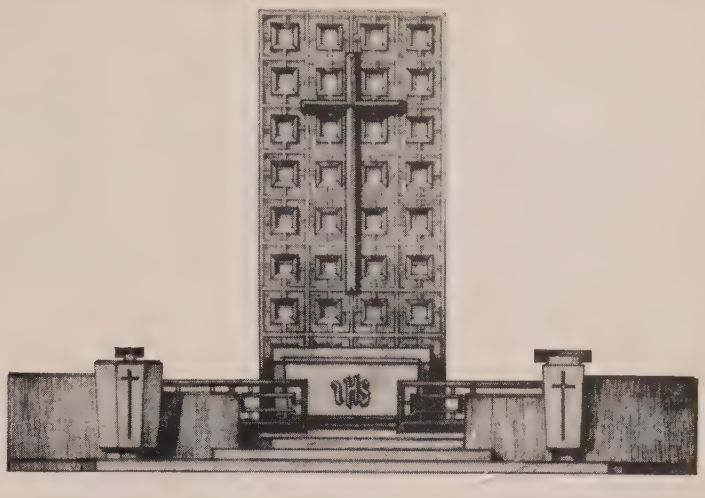

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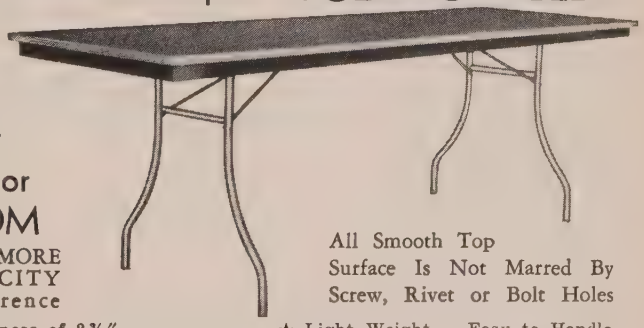

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bers of the first team. Readers who know the others will probably wish to include in the same category Doctors Barnett, Hoon, Rist, Trever. Certainly each of these makes significant and helpful contributions in their respective sections. Whether the contributors' names are familiar or not, their sturdy, richly stored minds and Christian spirits are at the service of the careful reader.

Comparison of one volume with another in the series is likely to be unfair if not odious. Nevertheless there is a sense in which the final volume has special value. Within Volume 12 are not only what may be accurately described as brief definitive treatments of the Biblical text and the Dead Sea Scrolls, (illustrated by surprisingly realistic color reproductions), but, for the working preacher, within the book is a constatnt help in time of perplexity or pressure. I refer to the Index of Scripture (cited out of context), and to the Index of Subjects. Any book is enhanced by the addition of an index, but a commentary of the proportions of *The Interpreter's Bible* needs at least the two included. Mine is not the conventional comment of a reviewer who is delighted to have a gift copy of an expensive and coveted tome! Let me illustrate what I mean by saying this index volume is valuable. May we assume that you agreed to speak on the theme of prayer. The deadline draweth nigh and you are not saved by having in your barrel a manuscript or even notes you can use. You cannot now read the new study of prayer published last year you deferred reading. You wish to say something stimulating, fresh, interesting. Fortunately you too have Volume 12 of the I. B. Under "prayer" you discover not only suggestive comments on Christ's teaching and practice of prayer, not only a discussion of prayer and business, but what seem to be at least a hundred other topics and notes. For your purpose Volume 12 in company with the first eleven, is an available reference librarian.

Competent and doubtless judicious scholars will continue to criticize various features of the series. Doubtless such criticism is valid. After all, despite their learning and other resources the editors and the writers they enlisted are fallible men, "going on toward perfection" but not yet arrived. Take the commentary with its blemishes, uneven passages, and any other weaknesses. It remains and will remain for a long time to come the best literary aid to the conscientious Christian workman available.

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Notable Quotes

A British publisher, turned author, in a documented indictment of our modern civilization asserts that a way of life based upon love, mercy, and respect for personality is the only vision that can save man from total destruction. (Victor Gollancz, *Our Threatened Values.* London, 1946) . . . . The stories of the widow's cruse and barrel of meal, and the feeding of the five thousand in Galilee, whatever one may think of their miraculous aura, surely convey the truth which has been demonstrated time and time again, viz., that life shared is life multiplied, that good will can create conditions where there is more, not less for all. Will mankind ever learn this lesson?—Exposition of James 4:1-3. What Causes Wars? by Gordon Poteat in *The Interpreter's Bible,* Volume 12, page 53.

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As a teacher Beach was very engaging, a jovial man with an abdominal chuckle. On one of the stunt nights Frank Porter was set over against Beach in a feather-blowing contest. Beach proved to have "superior wind." He had a Chinese leisureliness of speech—said the Chinese felt cheated if an address ended in less than three hours. And he knew how to sustain a tension by interspersing diverting yarns. He told of an African missionary who was puzzled when a native presented Silias as his name for baptism. The missionary was for changing it to Silas, but the African was right. His master had called him Silly Ass,—Roland Bainton, *Yale and the Ministry,* p. 249. Harper & Brothers, New York, 1957. $5.00.

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The Star of Joyous Expectation. (Revelation 22:16—"I Jesus have sent my angel to you with this testimony for the churches. I am the root and the offspring

of David, the bright morning star.") William Wordsworth in one of his sonnets paid a memorable tribute to John Milton:

> **Thy soul was like a Star, and dwelt apart:**
> **Thou hadst a voice whose sound was like the sea:**
> **Pure as the naked heavens, majestic, free,**
> **So didst thou travel on life's common way,**
> **In cheerful godliness; and yet thy heart**
> **The lowliest duties on herself did lay.**

These are noble and gracious words, spoken of a great man. But we appreciate the lonely splendor of our Lord's position all the more when we see how far these words about a star which dwelt apart fall short of describing him. He did not dwell apart; he came to be the promise of a new day for men. The future belonged to him, and it was to be a glorious and radiant future. Like the morning star he announced the shining brightness of a day to be. Only Christianity fills the future with light. —Lynn Harold Hough in exposition of the Book of Revelation, *The Interpreter's Bible,* Volume 12, page 547, 548. The Abingdon Press, New York, 1957.

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Jesus saves, uses, and keeps those who put their trust in him and seek earnestly to live with and for him. . . . Jesus also *uses* the saved; indeed, they are saved to serve. When I recently visited the Baptists in Burma, I was interested to learn that their motto is "Sacrifice and Service." Having found new life and hope through the sacrifice of Christ on the cross, they feel called to serve in his name. As a boy in high school I saw many of the world's problems being solved in that time of high idealism following World War I. I remember praying at that time, "O Lord, don't let all the world's problems be solved until I am old enough to help." The Lord certainly answered that prayer. This world, in order to be won and to be made one, calls for the best from each Christian. The Lord has a place of usefulness for the Christian in his church and his Kingdom. —Theodore F. Adams, *Making the Most of What Life Brings.* pp. 139, 140. Harper & Brothers, New York, 1957. $2.50.

. . . my own denomination, following the Civil War, established and supported more than five hundred schools, academies, and colleges for the education of Negro Americans in the South. Today less than a dozen of these schools are directly related to our church organizations. Most of the five hundred were given away—contributed as free gifts to public school systems . . . "What a wasteful business! What a loss of money and toil and sacrifice. What is there to show for all this expenditure?" The answer is very simple. There was a harvest. Those five hundred Negro schools given away by the church, now reduced to a handful, prepared the leadership of a race for which is by every standard a breath-taking achievement. They were part of an epic of human advancement that is simply unparalleled in all history. I say this advisedly. Never, in all the records of history, have so many come so far so fast—and against so much —as have these fellow Americans. —Truman B. Douglas, *Why Go to Church?* pages 66, 67. Harper & Brothers, New York. 1957. $2.00.

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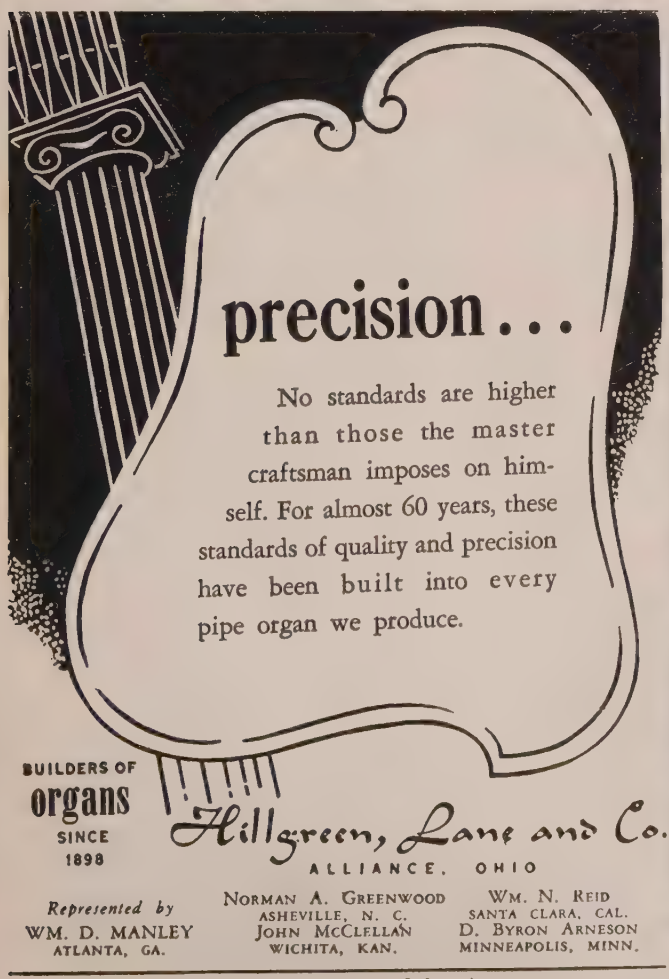
Jest For The Parson

According to my favorite oculist, one of his pharmaceutical supply houses reports that a southern colonel entered his favorite horse in the Kentucky Derby. To make sure it would be pepped up for the event, the Colonel regretably resorted to a device no believer in temperance or horses should approve. He gave the horse half a dozen mint juleps before it went to the post. When asked by friends if the horse won, the Colonel replied, "Well, no suh—but it sho' was the happiest horse in the race!"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Entertaining Guests and Officers in the Minister's Home

Emma Matheny

This deals with using the hospitality of the manse as a channel of ministry to the congregation.

In a recent study guide *Bible Homes and Family Life Today,* Dr. Wm. B. Ward has this to say concerning young Timothy's conversion experience, "Undoubtedly the visit of Paul to the home was a decisive factor. It is a pity if in these modern days the custom of families entertaining visiting ministers in their homes is dying out. It should be revived. Any family receives a blessing when ministers and missionaries are its guests, and the record of Timothy shows what influence such visits can have on young people."

We, in our average suburban situation, have felt the need of more intimate family fellowship with our people and especially

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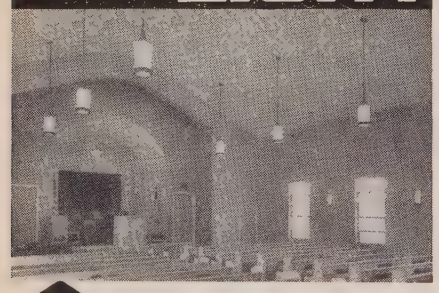

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The Pastor's Wife

This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL

with those entrusted to the planning and leadership. In March, April and May we set aside Friday evenings for small informal dinners for the officers of the church and their families.

Blessings of such experiences cannot be seen immediately but a typical reward of family fellowship may be seen in this illustration. As we were saying goodnight to one family the smallest of its three boys said, "Mother, I want to 'pend the night." That set off a chain reaction with the other two. They didn't spend the night but I am sure they must have very pleasant memories of their visit to the manse.

We feel that the dinners were valuable in our relationship with the adults, too. There was time to "warm" to different personalities, to hear and understand individual opinions, and to know some of the problems that might have otherwise remained hidden. Our officers and their families, on the other hand, have become better acquainted with us.

I have had numerous questions about the work and expense involved. I could go into detail on that as I kept a record of guests and menus. But I can say briefly that the cost was surprisingly low and I scheduled my time, without any domestic help, to allow an hour's rest before our guests arrived.

I am planning in this same way to entertain our new officers as we make changes each year. We trust that as we open our home to our church's leaders and their families it might be for us all a challenge to high thinking, right living and greater service to God.

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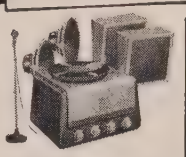

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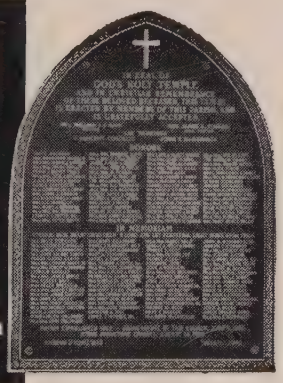

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From the preface of Prayers of the Moment

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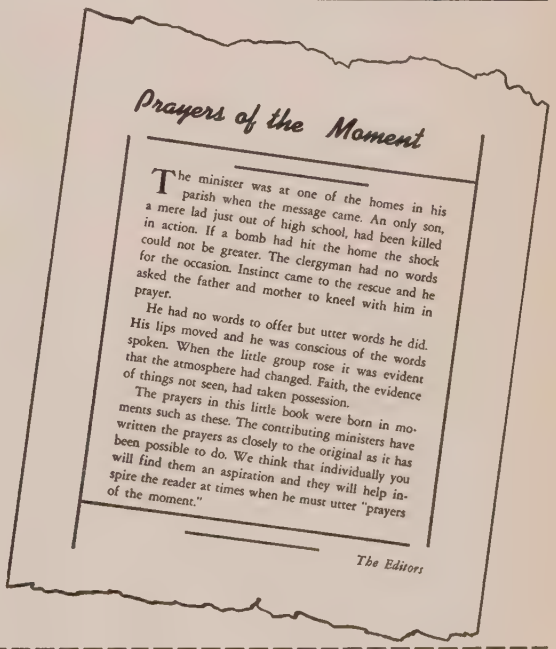
Prayers of the Moment
The minister was at one of the homes in his parish when the message came. An only son, a mere lad just out of high school, had been killed in action. If a bomb had hit the home the shock could not be greater. The clergyman had no words for the occasion. Instinct came to the rescue and he asked the father and mother to kneel with him in prayer.
He had no words to offer but utter words he did. His lips moved and he was conscious of the words spoken. When the little group rose it was evident that the atmosphere had changed. Faith, the evidence of things not seen, had taken possession.
The prayers in this little book were born in moments such as these. The contributing ministers have written the prayers as closely to the original as it has been possible to do. We think that individually you will find them an aspiration and they will help inspire the reader at times when he must utter "prayers of the moment."
The Editors

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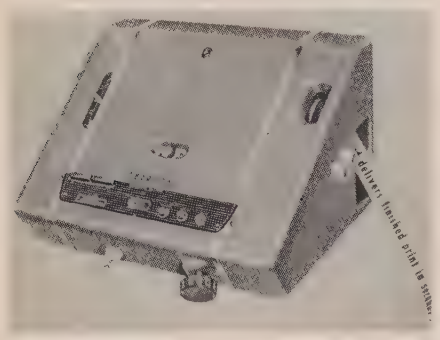

Type-setter

The Vari-Typer Corporation has announced a newly designed apparatus, the Headliner model 400, which photo-sets headlines from 12 to 72 points, for use in offices where composing and paste-up for offset printing is done. The manufacturers claim that it can be easily operated by any office girl.

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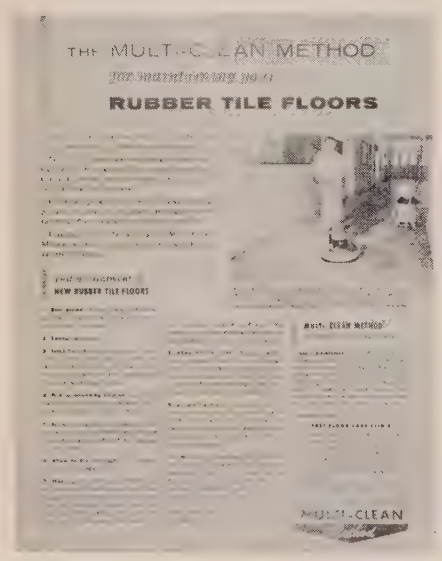
Rubber Tile Floor Maintenance

A new bulletin on the maintenance of rubber tile floors has been published by Multi-Clean Products, Inc.

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Book Mark

A new book-mark, called "Easy-Mark" by the manufacturer, the Greider Manufacturing Company, is being offered. Hand finished in brushed brass or chrome with tasseled silk cords, it discourages "dog-earing" and face-down or object marking.

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Decorative Murals

Gladding, McBean and Company is producing walls murals in Mermosa glazed ceramic tile. In addition the hand bulb of flowing the glaze on the surface rather than brushing, other techniques are being developed, utilizing photographic and silk screen processes. The manufacturer claims that in addition to beauty tile walls provide durability and a minimum of maintenance.

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Sanitation Catalog

A new sanitation catalog has been announced by Huntington Laboratories.

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Lightweight Vacuum Cleaner

A new vacuum cleaner weighing only 21 pounds has been introduced by the Kent Company. Called the "Lightening" it is a completely equipped commercial type cleaner. It is designed for the user who needs commercial capacity but does not need the highercost industrial vacuum models, and can pick up wet or dry.

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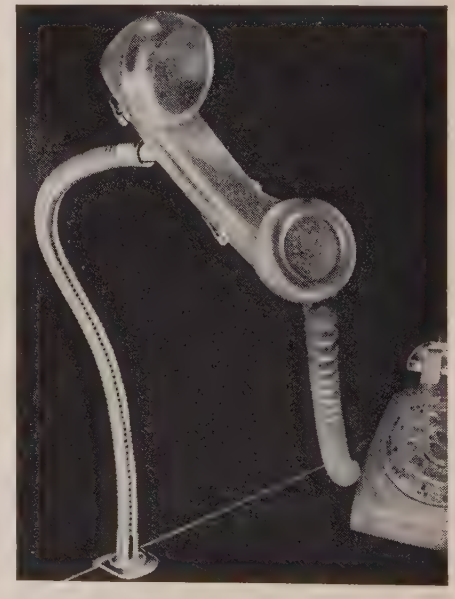

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The A-1 Manufacturing Company has introduced a simple holder, called "The Third Arm," for use with a telephone. A baby bottle holder is available as an extra attachment.

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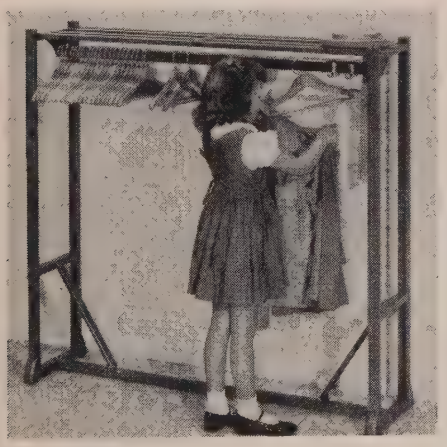

Coat Rack for Children

A new coat rack for children, the "Checkerette, Jr." is announced by Vogel-Peterson Company. It comes in four foot, three and a half inch length or in double width. It will hold twenty four coats with captive or removable hangers, or thirty coats with side saddle hooks.

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Electronic's Catalog

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Thanksgiving

(continued from page 16)

throughout the world; why we are being given the opportunity of helping those who have been hit by floods, hurricanes, and earthquakes—those unexpected reminders of our precarious hold on this earth. In all these ways we are remembering our dependence upon God and giving Him humble thanks.

Thanksgiving

It sometimes takes a jolt in our lives to make us truly thankful for the mercies of God. I remember going out to France in 1939. During that winter of the phoney war, food was plentiful on a scale we have not known since. Night after night we sat down to delightful meals, and were apt to complain if the standard fell short of the best. The army rations we took for granted, and complained if we could not supplement them with extra dishes of all kinds. Then, not many weeks later, as a prisoner of war, I found myself one day after three week's march in a transit camp in Germany, and during these three weeks our standard of values had undergone a radical change. My recollection this time is of walking round behind the barbed wire with two friends. All thoughts of rich meals had vanished; our one thought was *bread*. Up on his machine-gun box above the barbed wire a German sentry was finishing his breakfast. As he came to the end he carelessly flung away the crust of his bread. Quick as lightning I flung myself on that crust, and we sat down on a stone and proceeded to divide that crust with the most meticulous accuracy into three equal pieces. For us it was manna from heaven as we ate and were thankful.

I think we all have had some experience of that kind. We take health for granted until one day we find ourselves in the hospital. We take our dearest friends for granted till one day we lose them. We take our liberties for granted until we find that they are threatened or that they have been abolished. It is these sudden jolts that make us realize that "it is of the Lord's mercy that we are not consumed." As we thank God for the harvest, let us ask him to make us conscious day by day that we live by His grace, and to increase in us a humble, simple and grateful spirit.

How to Help a Resurrection

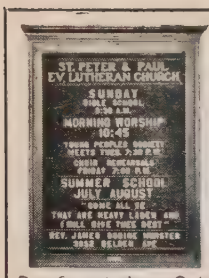
Norman L. Godbey

A tomb stone has been placed over the old fashioned "testimony meeting" in most of our churches. In fact, the grave is not even marked in many of them. Has not something of great value been lost? Were not those testimony meetings a source of blessing to many? Truly they were! Then why did they die? Perhaps several reasons exist for the decease. Many churches have turned to more form and ritual and this informal practice doesn't fit. Again, many churches have dropped the mid-week prayer meeting. Those are two of the reasons.

No doubt a third reason is that the once popular testimony meeting largely dug its own grave. It got into a rut and a rut is a grave with the ends knocked out —but still a grave. Some of us remember those good saints of the church in a former generation who always gave the same testimony in the same words every time such a meeting was held. Their testimonies were of some experiences that they had had in the bye-gone days of their youth. We always knew when they stood up just what they were going to say. Thus the once wonderful experiences became stale testimonies and the "testimony meeting" died and was buried.

Ah! But Christianity is the religion of resurrection! Is it not time for a "resurrection" of this spiritual practice, too? Jesus told the cured demoniac, "Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you." (Mark 5:19) Of course a resurrected person will have new power, power he never had before. This should be true of the testimony meeting, too.

Because of the negative connotations attached to that term "testimony meeting" let us call the revived practice a *sharing session.* Certainly Christians ought to share the blessings of God. At the close of their first missionary journey Paul and Barnabas "gathered the church together and de-



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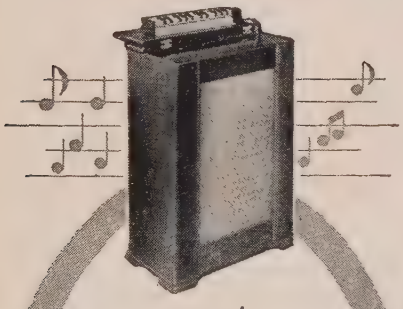

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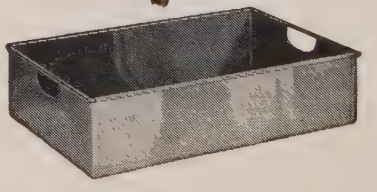

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NEW BOOKS

Theology and Philosophy

PHILOSOPHY OF RELIGION **by David Elton Trueblood, Harper and Brothers, 305 pages, $5.00.**

In 1942 Dr. Trueblood released his excellent book *The Logic of Belief.* Shortly afterward, impressed by the need to get the eye and ear of laymen, he began to write exceedingly helpful "lean little books" beginning with *The Predicament of Modern Man.* These have had a gratifying distribution and excellent influence on the knowledge and thinking of many.

Now this scholar and man of concern turns again to the more academic field and writes what may well be his *magnus opus.* It includes the substance of *The Logic of Belief* but is far from being a mere revision.

Dr. Trueblood assumes that philosophy is concerned with all of life (as are science, morals, art and religion) and that it may lead us to see not only the problems of our Christian faith but also the untenability of other positions. In accomplishing this purpose he depends a great deal on the dialectical method of Plato. The clarity with which he presents his material proves the value of the discipline of writing for the mind of the common man in his "little books".

The author believes this is a great and creative age for religion. He feels that we are at last seeing the real problems and seeking real answers. He accepts the indebtedness we owe to "existentialism" but also sees the dangers involved in giving too great trust to the methodology of that philosophy.

In addition to being a disciple of the Platonic method of reasoning, Dr. Trueblood acknowledges and reveals great dependence upon the thinking of the late Archbishop of Canterbury, William Temple, and the use of paradox as illustrated in the writing of Pascal. He would properly be classified as a "theistic realist" and is especially strong in his statements on the validity of the evidences of religious experience. He admires Paul Tillich but refuses to follow him all the way explaining clearly where and why he differs.

It will be a long time before a better book on the philosophy of religion, written from an unapologetic theistic and Christian position, is written. The author arranges his material in clear and logical manner, knows and faces the foes of our day without fear or equivocation, and defends his own convictions with quiet spirit and clarity. The book lends itself to the uses of the classroom and will doubtlessly be welcomed as a textbook by many teachers. But it is hoped that its use will not be limited to the classroom. It deserves a wide and thoughtful reading by laymen and ministers who are anxious to hear again the assurance that the Christian faith is able to face all queries and foes without fear and in the assurance of victory.

C.M.D.

PERSONALITY AND RELIGION, **by Paul E. Johnson, Abingdon Press, $4.50.**

In this book the author endeavors to answer the agelong question which many in the realms of psychology and philosophy have endeavored to answer, "What does it mean psychologically philosophically, and religiously, to be a person"? All who would like to have more light on this baffling question should read this very readable book. The writer begins by giving us a picture of a professor with his students in the classroom, discussing the above all-important question, and trying to arrive at an intelligent definition of what the essential person is. Still we are confronted with the mystery of personality.

Part two in the book gives us some of the conditions of religious growth in relation to the individual person. The author shows the part which both solitude and community play in the maturing person. Empathy and identification have also their part to play. Other basic relations are not overlooked in the contributions they make towards an emerging selfhood.

Part three in the book gives us a glimpse into the struggles of that grand and noble personality Anton Boisen, who is, perhaps, one of the finest examples of one who has won his way through to that wholeness of personality about which the author writes in this closing section of the book. In the final chapter Dr. Johnson leaves "man forever searching". To help clarify our minds as we travel with the writer through these areas, the reader is provided with interesting case studies out of real life. The book should prove to be very useful to ministers, case-workers, psychologists, psychiatrists, and all who desire to become more intelligent about the development of the self from the cradle on.

A.S.N.

THE WHOLE GOSPEL FOR THE WHOLE WORLD **by Alan Walker, Abingdon Press, 128 pages, $2.00.**

Head of the unusual Australian "Mission to the Nation", Dr. Walker is now in this country, speaking and writing about the true purpose and techniques of evangelism.

No single emphasis upon the atonement, so prevalent in most evangelism, certainly in that of Billy Graham and others, will do in this day, the author states; for the gospel must touch all of a man's life, psychological, social, intellectual, political, religious, if it is to have meaning today.

Though a small volume, it gives in brief the finest honest approach to a full gospel for a whole world in many a year, following its general principles with concrete suggestions, based on his Australian experience, of a program for modern evangelism. Just a hint of this: no singing of "gospel" hymns to warm an audience, but recorded music to quiet the seeking mind of those without the Church who come to see and hear.

H.W.F.

Counseling

CHRISTIAN LIFE AND THE UNCONSCIOUS **by Ernest White, Harper & Brothers, 190 pages, $3.00.**

Dr. White is a London psychiatrist, who practiced medicine for more than a quarter of a century before he began to give full time to psychiatry itself. Then he was with Leslie Weatherhead in the Clinic of City Temple, to which he has given almost twenty years more.

But this volume is quite different from any of the large number which this reviewer has read concerning the relationship between religion and psychiatry. For though written by a practicing physician, it reads as though written by a clergyman. For Dr. White does not follow the usual practice of dealing with anxiety, neurosis, fear and the like from the medical point of view, to which he adds the religious element. This psychiatrist begins with conversion, baptism, sanctification, prayer, sin and guilt, and interprets these religious concepts into psychiatric phraseology!

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H.W.F.

POWER TO MANAGE YOURSELF **by Harold B. Walker, Harper & Brothers, 237 pages, $3.00.**

Dr. Harold B. Walker, a former newspaperman, is now the minister of the First Presbyterian Church, Evanston, Illinois. Here he is in demand as a personal counselor. Out of his wide experiences comes this volume.

Its purpose may be seen quickly in the first illustration of his first chapter, when a business man asked Dr. Walker: "Why is it that I can manage my own business so well and at the same time I cannot manage my own life?" The rest of the book is suggestion after suggestion how one may avail oneself of spiritual resources to undergird one's responsibility for oneself. For there is the key to Dr. Walker's approach: each one is responsible for himself.

Here are no short cuts. The author is realistic from beginning to end. He does not even hint that all one need to do for his own peace of mind is to be positive in his thinking. He directs the reader to resources beyond himself.

But it seems to this reviewer that something yet is missing, for the helps do not seemingly rest upon the one basis of all salvation, God himself. There is almost too much of man himself doing it all. Nevertheless, this is indeed one of the better books of its kind, and being largely for the laymen, may partially be excused for not pushing deeper. For Dr. Walker can do this.

H.W.F.

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Biography

DAY IS DRAWING, **Christian Education Press, 222 pages, $3.50.**

This is a semi-autobiographical story of the life and service of one of the century's great churchmen, Bishop Otto Dibelius of the Evangelical Church of Brandenburg. The author-compiler is un-named, but identified as one who suffered imprisonment for his faith in Eastern Europe. The language of the book is rather stiffly Teutonic, revealing clearly the fact that it was "thought" in German.

There are criticisms that might justly be made of this account: Dibelius is by no means the solitary leader of German Protestantism; The *Evangelische Kirche* in Deutschland is a federal of the denominational and territorial churches of that country and not itself a church; Nor do Lutherans, who represent an actual majority in that council, play the negative role suggested by the author. In such matter the author's prejudices are showing.

But, criticisms aside, American Christians should welcome this story of one of the truly great spiritual leaders of our generation. "Honor to whom honor is due," and surely it is due to this man, who so courageously defied both Nazi and Communist tyranny, without on the other hand serving as a pawn for America and the West. I shall always be grateful for the privilege of hearing Dibelius at the Amsterdam Assembly and of seeing him many times thereafter. This book will give opportunity to many to learn to know a great Christian.

J.S.

GOD IS LATE **by Christine Arnothy, E. P. Dutton & Co., 191 pages, $3.50.**

Now the youthful author of "I Am Fifteen—And I Don't Want to Die" writes a novel of the Russian occupation of Budapest, a good narrative, but without the appeal of her autobiographical work.

H.W.F.

THE FAITH OF ISRAEL by H. H. Rowley, Westminster Press, 220 pages, $3.50.

H. H. Rowley, who is at present Professor of Hebrew Language and Literature in Victoria University of Manchester, has become a leading scholar of the Old Testament. Two of his books, *The Unity of the Bible* and his *Re-discovery of the Old Testament* were received in this country with great enthusiasm. This book, the reviewer believes, will receive the same kind of acceptance. The chapters of this book are formed from the 1955 Sprunt Lectures, delivered at Union Theological Seminary, Richmond, Virginia. They deal with seven aspects of the faith of Israel.

In recent years there has been a revived interest in the theology of the Old Testament. This book is an example of this interest. Yet Dr. Rowley makes it clear that any treatment of the religion of Israel whether it is called a history of religion or an Old Testament theology, must be marked by an historical sense. We must recognize the ideas and practices found in the Old Testament. They develop on different levels. The unity to be found in the theology of the Old Testament must be discovered through those elements of Israel's distinctive faith which, incipient at first, were developed in her history, and on those ideas and practices, which even though of older or of alien origin, were accepted permanently into her faith and made its vehicle.

The seven aspects of faith of Israel which the author discusses in as many chapters are problems of revelation, nature of God, nature of man, individual's relationship to his community, the good life, death, and finally the day of the Lord. Some of the material of the book has appeared in form of articles in journals. Yet here the student of the Old Testament may find material helpful for those looking for a thoughtful treatment of the Old Testament faith of Israel. Ministers and Sunday school teachers alike will welcome this book.

W.L.L.

THE TOWER OF BABEL by Andre Parrot, Philosophical Library, Inc., 75 pages, $2.75.

THE FLOOD AND NOAH'S ARK by Andre Parrot, Philosophical Library, Inc., 76 pages, $2.75.

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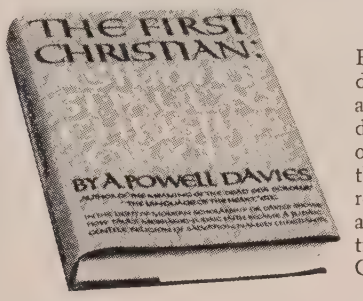

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So much interest has been directed to the Dead Sea Scrolls that many of us have had our interest in general Bible archaeology somewhat dulled. It is, however, a very rewarding subject as these books indicate.

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They do give valuable assistance to serious Bible students.

W.H.L.

JESUS AND THE KINGDOM OF GOD **by Harold Roberts, The Epworth Press, 124 pages, $3.50. Distributed in the United States by Alec R. Allenson, Inc., Chicago, Illinois.**

The aim of this book, as stated in the preface, is "to consider the theological implications of the teaching of Jesus in the Synoptic Gospels about the Kingdom of God." The author thinks that the key to the present theological revival is to be found in the attempt to reinterpret the meaning of the Kingdom of God in the Old and New Testaments. Firmly believing in the eschatological framework of the Gospel, he holds that the rediscovery of Biblical eschatology may lead to a new theological epoch and leave a permanent mark on the life of the church.

A brief survey of the main interpretations of the Kingdom of God since Ritschl is given in the introduction. The first chapter is entitled "The Kingdom of God in the Teaching of Jesus." Here it is affirmed that Jesus regarded the Kingdom as a rule of grace, as present in himself and as implying a future consummation. But while asserting that the idea of a future judgment was an integral element in the teaching of Jesus, the author rejects the notion that Jesus foresaw a speedy close to the existing order. The Kingdom also implies communion with God, a community and the Cross. However, this community is not to be identified with the Church, the Kingdom and the Church being correlative terms. Successive chapters deal with the theological implications of Jesus' teachings for the doctrine of God, the person of Christ, the Church and the Christian hope.

While rather amply priced in relation to its size, this book is written in a lucid style and presents a viewpoint which merits careful study. The author is Professor of Systematic Theology and Philosophy of Religion at Richmond College, Surrey, England.

J.C.P.

Church History

SPIRITUAL AND ANABAPTIST WRITERS **edited by George H. Williams and Angel M. Mergal, Westminster Press, 421 pages, $5.00.**

With this, the twenty-fifth volume in the series, the Library of Christian Classics comes well toward completion. We become more and more convinced of its abiding value for all serious Christian readers. Especially in this volume one finds original sources of truly important Christian writers which have been unknown even to those who have spent a life time in historical studies. The editors acquaint us with the best of the German and Dutch radical reformers and three important works of Juan de Vald's, the eminent Spanish mystic and perfectionist. The last third of the book is given to Vald's.

The major portion of this volume, edited most competently by George H. Williams of Harvard, leads one through the little known radical reformation of the sixteenth century in Holland, Germany and Switzerland. Here are the founders of the Mennonites, Hutterites, and Schwenckfelders speaking in their own words in these new and clear translations. Occasionally Dr. Williams has chosen a lesser representative work because previous translation had made a major work avail-

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able. All this is clearly shown in a very comprehensive bibliography of the whole movement in this period. The comprehensiveness of this study, the particular excellence of the introductions to each work, and the brilliant notations make this work absolutely indispensable for further study of Anabaptist and related movements. The thirteen authors here represented run the gamut from the founders of the Anabaptists, through the most radical revolutionaries to the liberal antitrinitarians and spiritualists.

The format of the volume is excellent. One can hardly see the advantage of a brief separate index of modern authors.

R.W.A.

RICHARD OF SAINT-VICTOR; **Selected writings translated with an introduction & notes by Clare Kirchberger, Harper & Brothers, 269 pages, $3.75.**

Another in the splendid *Classics of the Contemplative Life,* this being a successful attempt to present the major work of the first writer to systematize mystical theology.

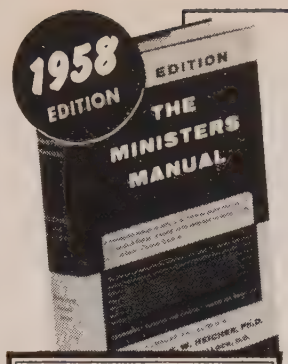
H.W.F.

The Church

LUTHERAN CHURCHES OF THE WORLD **edited by Carl E. Lund-Quist, Augsburg Publishing House, 333 pages, $3.50.**

Even members of the Lutheran Church have difficulty in forming a clear picture of their world wide denomination. Its very size (70,000,000 members) and complexity (some of its member bodies are episcopal, others congregational; some are state churches, others free; most are liturgical, a few not; etc.) contribute to the difficulty. Now that American Lutherans are beginning to break out of the linguistic prisons in which they had lived and are assuming leadership in ecumenical movements—a leadership that is often confusing to others, since it is based upon quite different theological presuppositions—Christians in other communions are also confronted with the necessity of learning to understand these Lutherans. Both parties will therefore have reason to rejoice at the appearance of this book, edited by Dr. Lund-Quist who is the Executive Secretary of the Lutheran World Federation.

The approach is in terms of continents or geographical regions, each surveyed by an expert. Thus Bishop Hanns Lilje of Hannover reports on the Lutherans of Central Europe; Dean Ashmark of Gothenburg, on the Scandinavian churches; Pastor Terray, a native of Hungary but now a citizen of Norway, tells of Europe's Lutheran minorities (including those behind the Iron Curtain); Dr. E. T. Bachmann, of American and Canadian Lutheranism. Bishop Rajah B. Manikam of India's Tamil Lutheran



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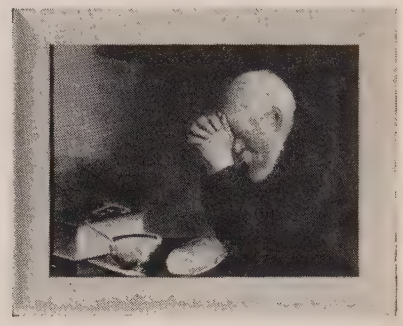

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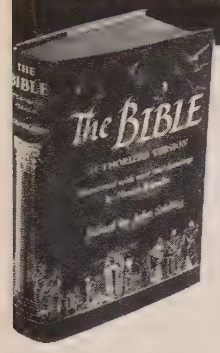

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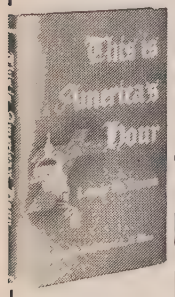

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Church portrays vividly the situation in Asia and Dr. Stewart Herman, Director of the LWF Committee on Latin America, does the same for that portion of the world. Africa is surveyed by Dr. F. Birkeli, who was born in Madagascar of missionary parents and who now heads LWF's Department of World Missions.

What makes these essays of general value is the fact that the authors are not content to give a mere historical and statistical description. Instead a considerable part of their attention is given to underlying needs and problems. Thus no one who is concerned about the continent that Dr. Herman describes as "already 99% Christian—but it must still be won for Christ!" can pass by his discussion of "the religious future" (pp. 307-317). Or who must not be concerned about the work of the Gospel in "a world in revolution" (as Bishop Manikam describes Asia) or the difficult ministry of the church in such advanced "welfare states" as Sweden and its Scandinavian neighbors? These things are indeed written for our admonition, that we may become wise.

J.S.

Preachers and Preaching

SERMONS ON MARRIAGE AND FAMILY LIFE edited by John C. Wynn, Abingdon Press, 173 pages, $2.75.

In the Introduction to this volume Dr. Richard E. Lentz, Executive Director, Joint Department of Family life, National Council of the Churches of Christ in the U.S.A. begins his comment as follows: "These are sixteen pulpit-tested sermons by as many preachers and from a variety of Protestant communions. They deal with varied aspects of home life (family worship, marriage, child training, family crises, sex standards) on the basis of Christian assumptions. The sixteen were selected from nearly four hundred sermons that were submitted. Dr. John C. Wynn, the editor of the book, is director of the family educational program of the Presbyterian Board of Education (U.S.A.).

In *Sermons on Marriage and Family Life* we have a volume a considable distance from the beaten track. Its sub-title, *Teachings from Protestant Pulpits Concerning the Christian Home,* helps to clarify further its approach and general significance. From the very nature of the material some might jump to the conclusion that the book is a collection of sociological essays. This, however, is not the case. Without exception these messages are sermons, prefaced by texts and worked out according to the principles of good homiletics. The result is an especially stimulating and helpful book. A reading of the table of contents gives a reasonably definite idea of the wide range

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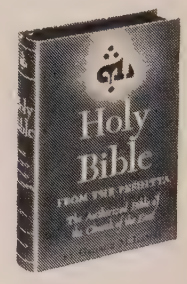

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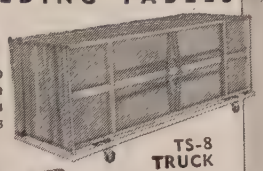

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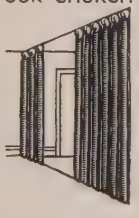

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and high possibilities of usefulness of these sixteen sermons.

A few typical sermons are mentioned here to give the possible reader a still clearer idea of the scope of the material. Five of them, not selected at random deal, with the following topics Split-Level Homes, Fifth Commandment Christians, Portrait of a Mother, When the Bottom Drops Out, and a Christian Understanding of Sex.

These sermons represent a wide denominational range. We can be sure, however, that the selections of sermons was not determined by any such factor. An attempt to locate the sixteen preachers denominationally is perhaps more interesting than significant. This reviewer, however, has yielded to curiosity in this regard. The result of his little excursion seems to enable him to report three Christians, three Congregationalists, three Methodists, two Baptists, two Episcopalians, and two Presbyterians. But this is one short of the total. The sermon on How to Face Family Tragedy is by Dr. Margaret Blair Johnstone, pastor of the Union Congregational Parish, Groton, Massachusetts. Although this sermon, like the other fifteen, is prefaced by a brief but informing biographical sketch it does not furnish the type of data which enables the reader to pin a denominational label on its author.

L.H.C.

***A HISTORY OF PREACHING IN BRITAIN AND AMERICA* by F. R. Webber Vol. II, Northwestern Publishing House, 672 pages, $6.00.**

The present volume tells the story of the Protestant pulpit in Scotland, Ireland, Wales and the Isle of Man. The pattern followed is the same as that of the earlier portion that related the record of preaching in England: there is a general description of the particular period under consideration and then a series of biographical sketches and homiletical evaluations of the more important pulpit figures. In this latter connection reference is usually made to volumes of published sermons and also to full-length biographies, so that further study is facilitated.

Naturally, American churchmen whose ecclesiastical ancestry is involved—such as Presbyterians, Episcopalians and Congregationalist—will be most attracted to this excellent study. However the rest of us will find much of interest in its pages. Scotland, in particular, has some great names to add to "the goodly fellowship of the prophets"—John Knox, Thomas Chalmers, Alexander Whyte, George Matheson, John Watson ("Ian Maclaren") and a host of others. If you have read their published sermons—and who has not?—you will be glad to meet the man who stands behind them. Less familiar, probably, is the Welsh pulpit, due at least in part to the barrier of language. Yet Griffith Jones and Christmas Evans are worth meeting.

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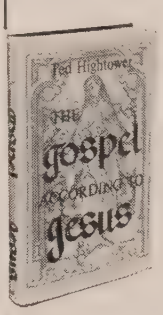

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J.S.

YALE AND THE MINISTRY by Roland H. Bainton, Harper & Brothers, 296 pages, $5.00.

This book probably does not "fill a long felt want." It does however, supply a real need. It is a record of some of the most significant events in the history of the American pulpit. But it is much more than this. It is an illuminating contribution to the intellectual history of American life.

What we now designate as Yale University has been in existence since 1701, and from the very beginning down through the centuries in one way or another it has had a close relation to the church and the ministry. No history of the American pulpit could ignore Yale and its influence. And any comprehensive discussion of theological forces and trends will sooner or later find itself facing in the direction of New Haven. Any book having to do with Yale and the Ministry is certain to be of major importance. The most puzzling question in connection with this volume is the difficulty in understanding how Professor Bainton has managed to deal so effectively with such a tremendous subject in a volume of less than three hundred pages.

The first six chapters deal with men and events in the earlier days. The second chapter is entitled The Great Awakening and, of course, lays much stress on Jonathan Edwards and his theology. This chapter is fundamentally theological, but it does not stop with this emphasis. New England preachers did not live in ivory towers. No phase of the life of the period was uninfluenced by the religious movement known as the Great Awakening. The churches were quickened and there began a missionary effort first in the home field and then in the foreign. Yet at this time the church of the Puritans was split into the New Lights and the Old.

But this history does not stop here. It is a book in which personalities loom large. Among others that could be mentioned are the two Timothy Dwights, Lyman Beecher, Horace Bushnell, Leonard Bacon, George Park Fisher, Benjamin W. Bacon, Charles R. Brown, Douglas Mackintosh, and Henry Hallam Tweedy. These men, and others, are presented not only as theologians and preachers but decidedly as personalities.

The volume is not only rewarding reading but an especially attractive book physically illustrated and with photographs and line drawings by the author. Two

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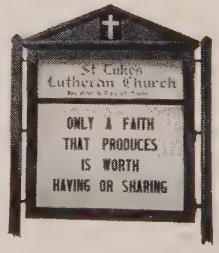

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noteworthy chapters having to do with the modern period are The Making of a Minister and The Great Quarter of a Century.

L.H.C.

1500 THEMES FOR SERIES PREACHING by William Goulooze, Baker Book House, 156 pages, $2.50.

The idea of this book is to encourage series preaching and facilitate it by suggesting texts and subjects. With 1500 themes presented there is naturally a wide range of material. The book has a background of much thought and intelligent planning.

At first glance a book of this type may impress the cursory reader as more or less futile, but a careful examination of it shows it to be of considerable value. It must be admitted, however, that certain of the themes are so original that they seem forced. Others are colorful, logical, and highly suggestive. Among the series are the following: Bible Book Series, Easter Series, Bible Character Series, and Church History Series.

A typical series is the one entitled Lord of Body Action, which consists of six suggested sermon themes bearing the titles of Keep Thy Tongue, Hearing Ears, Cleansing Hands, Understanding Heart, Lifted Heads and Directed Feet, all with appropriate texts. The volume is prefaced by a useful introduction dealing with methods of preparing series of sermons.

L.H.C.

THE PRIMACY OF PREACHING TODAY by Arthur A. Cowan, Charles Scribner's Sons, 115 pages, $2.50.

No student of homiletics needs to be told that the Warrack Lectureship has been responsible for some of the best books in the English language on the subject of preaching. The additional fact that the current series comes from the pen of Dr. Arthur A. Cowan of the Inverleith Church, Edinburgh, Scotland, will make some readers turn to it with an unusual degree of interest. This will be especially true of those who are acquainted with Dr. Cowan's two volumes of sermons, *Crisis on the Frontier* (1942) and *Bright is the Shaken Torch* (1950). In spite of the multiplicity of books on this general subject reading what a great preacher has to say about preaching is always an enlightening and inspiring experience.

From the very nature of the background of these lectures we now and then find isolated paragraphs which are too deeply rooted in British soil to be applicable to the American scene. This, though, is a minor matter in comparison with the wealth of pollen for the mind upon almost every page. Lecture II is entitled Expository Preaching of the New Testament. This is among the very best available discussion of expository preaching and deserves especially wide and careful reading.

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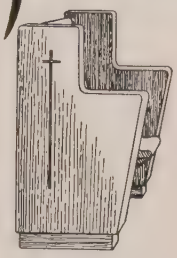

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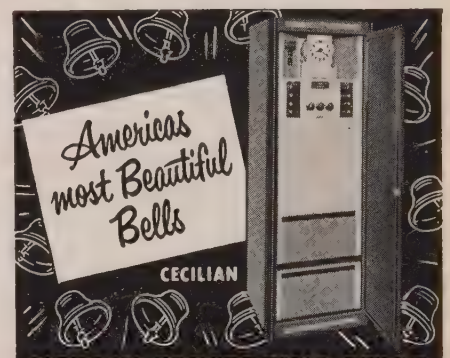

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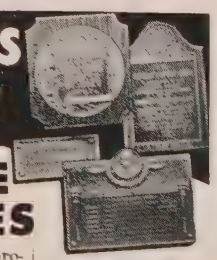

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England explains certain of its technical deficiencies. For example, there are too many pages without paragraph divisions, and a general effect of crowded material. Larger pages and more of them would be an advantage. Although the format of the book could be improved, its contents give it possibilities of winning for itself a place as a homiletical classic.

L.H.C.

THE IMPROVED FUNERAL MANUAL (new edition) by William H. Leach, Baker Book House, 224 pages, $2.00.

Here is a funeral manual with a long and distinguished history. In 1932 the Cokesbury Press introduced the book known as the Cokesbury Funeral Manual by the same author. For years it was an appreciated guide to the minister. Later the author revamped the book and it was published by the Fleming H. Revell Company under the title of *The Improved Funeral Manual*. Now with further treatment it comes from the presses of Baker Book House under the same title.

Physically it is a most attractive book. It is bound in blue cloth with the backbone imprint in gold. The paper jacket is blue with white letters for the titles. It fits the pocket so is easily carried. The material within the covers is all useful. In Part I are suggestions for the ministerial services at the time of death and the religious service. Part II offers three complete historic services: the Protestant Episcopal, the United Lutheran, and the Presbyterian (U.S.A.). Part III is filled with material to help in making your own services. This includes scripture readings, in full, classified for easy reference. Part IV offers a variety of funeral prayers classified for easy reference. Part V gives suggested texts for funeral sermons, classified by age groups. Part VI gives an anthology on immortality compiled from literary sources, both poetry and prose. Part VII deals with the military funeral.

There is an abundance of good material here which will help the minister as he seeks to comfort those who mourn. It is a big two dollar value.

General Interest

IN THE GRAY RAIN by Hazel Severson McCartney, Harper & Brothers, 246 pages, $3.75.

Here is a beautiful account of life in postwar Japan. The author, a missionary and wife of a missionary, returned to wartorn Japan to pick up where she had left off. Saddened by the impoverishment of the country, both husband and wife were heartened by their contacts with the people. The quiet courtesy, the loyalty to them as individuals, and the persistence of the Christian people give a sympathetic picture. The horrors of war had not destroyed the charm of the people.

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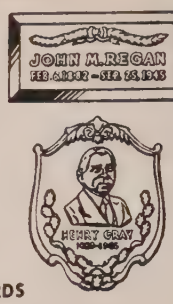

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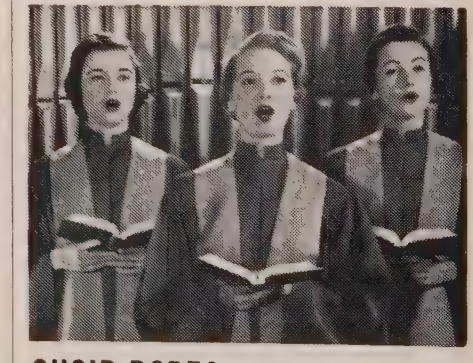
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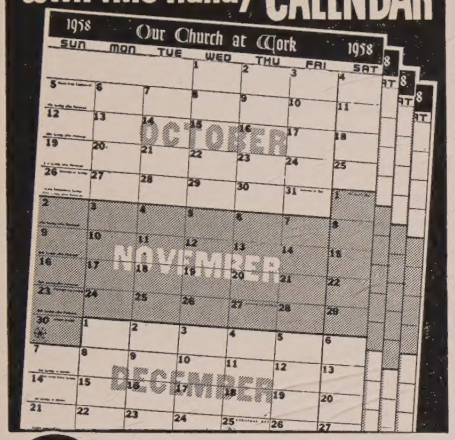

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Very prominent in the story is Yoshiko Sah, a victim of war shock who became closely identified with the work of the missionary family. Her constant struggle to throw off the marks of war, the disillusionment when her lover decided to leave the ministry, and her final achievement, with the support of her family, in devoting herself to the work in a Christian kindergarten highlight the volume.

Mrs. McCartney's husband, Sedoris Nelson McCartney, was for some time dean of Kyushu Gakuin, a Lutheran school for junior and senior high school boys. Mrs. McCartney taught in that school and, also, in Kyushu Jogakuin, a Lutheran school for girls.

The book is beautifully written and illustrated, and the publishers have produced it most attractively. It is well that we see this kind of Japanese life, beautiful yet saddening. Comes to mind the query: Was it necessary to bomb such kind and courteous people?

W.H.L.

THE INTERSTATE MOVING OF YOUR HOUSEHOLD GOODS AND WHAT YOU SHOULD DO ABOUT IT, by John H. Gabriel, 35 pages, $1.00.

This booklet came in for review just at the time that your reviewer was moving from Cleveland, Ohio to Winchendon, Massachusetts. The conclusions drawn are based on the reviewer's own experience in using this booklet in making the move.

The booklet contains a great deal of valuable information on the various regulations and details with which the person moving must concern himself. Many legal facts regarding the obligations of mover and movee are included and these will be of considerable value.

The booklet also gives information on procedures to be followed in selecting a moving company, procedures regarding your obligations to utility companies, post office, etc. of the town from which you are moving, and information about goods which should not be shipped, about packing, insurance, and many other useful points.

The only adverse criticism that I would make is that Mr. Gabriel appears to have a complete lack of trust in the integrity of the moving company. My own experience along these lines has been that in securing any service, moving or otherwise, the most important point is to secure the service from a company in which you do have confidence. Perhaps Mr. Gabriel's seeming suspicion of all moving companies is justified, and perhaps I am being unrealistic, but it seems to me that certainly some of the moving companies have a long standing reputation for integrity and do not need watching in almost detective like fashion.

E.A.L.

THE SEXUAL RESPONSIBILITY OF WOMAN, by Maxine Davis, Dial Press, 299 pages, $4.00.

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Pastors who take seriously their responsibility for pre-marital counseling and who must frequently undertake the task of resolving the marital tensions of those who entered, inadequately prepared, into marriage, will heartily welcome this explicit book by Maxine Davis (Mrs. James M. McHugh). It will be welcomed, with equal enthusiasm, by women who have come to realize their inadequacy as sex partners of their husbands. The fact that this book is already in its fifth printing is evidence enough that it fills a felt need.

Once the wall of silence that surrounded the essential function of sex in marriage was broken, there have been numerous books that stressed the masculine obligation to insure that a wife should be treated as a responsible partner, rather than as the passive object of her huband's sex urges. This was both true and needful. But it is also essential that this concept of partnership be made to include the vitally important contribution that must be made by the wife if the marriage relationship is indeed to be whole.

Even though he must admit that the church's attitude toward sex, even within marriage, has too often been negative, one who has seriously studied the teaching of the Old and New Testaments will regret that the only reference to Christian teaching in this book does so little justice to Biblical insights. But Miss Davis' failure is really our own, since we have failed to make these teachings clear to our contemporaries.

J.S.

THE NEW ORDEAL OF CHRISTIANITY, by Paul Hutchinson, Association Press, 128 pages, $2.50.

The substance of the chapters of this book was first given as a series of lectures by the author, then following his death they were published in *The Christian Century* and have now been put in book form. The subject is one on which Dr. Hutchinson had grave concerns. In his world-wide travels he saw with discerning eyes the issues at stake and the threat to Christian faith. He deals with the conflict of Roman Catholicism and the social trends in the world, its conflicts with Protestantism, the conflicts that arise from the divisiveness of Protestants, and Protestantism in conflict with the paganist elements of our civilization. It is a thought-provoking book and often leaves the reader a bit uncomfortable and, like its author, filled with grave concern for the world in crisis.

S.L.

THE WORLD'S GREAT RELIGIONS, by the Editors of Life, Time Incorporated, 310 pages, $13.50.

This book has grown out of the well known series of articles on the world's religions which appeared in Life magazine. To this original material has been added 160 additional pages of material that did not appear in the Life series. This additional material, almost a book in itself, is drawn from the scriptures of the various faiths represented in the book.

The addition makes this book an excellent one for the study of man's religions in your church or church school. Scripture selections have been well chosen and are representative of the scriptures of that religion. They would be of great help as text book study material. The pictures, on the other hand, and there are 190 pages of pictures in color, give the visual concept of these religious facts which no text book of printed words only could possibly achieve.

The editors are to be complimented on this excellent volume covering with remarkable thoroughness the faiths of Christianity, Judaism, Hinduism, Buddhism, Taoism, Confucianism, and Islam.

The price, of course, is a little stiff for quantity purchases, but was necessary because of the great number of colored photographs. Certainly, every church should be able to afford to own at least one copy of this book.

E.A.L.

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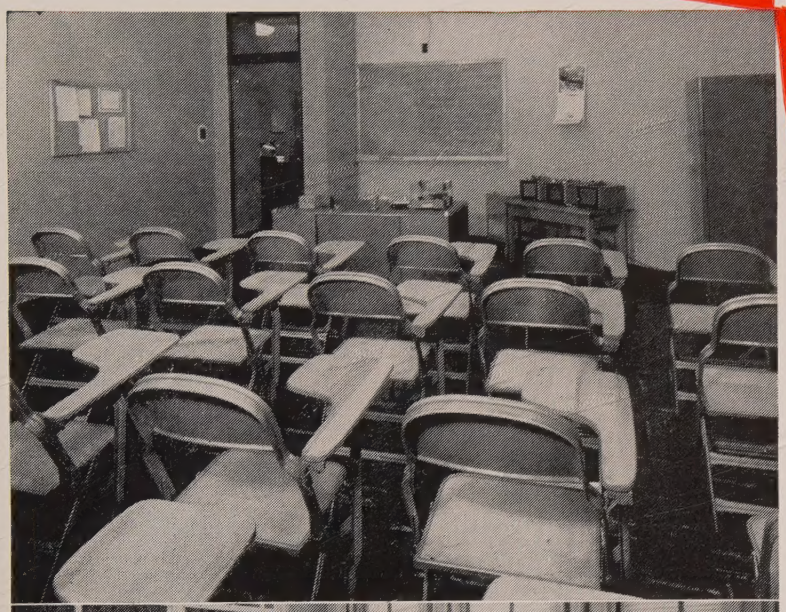

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